

# INSCRIPTIONS FROM NANDED DISTRICT

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# CONTENTS

	Page
Foreword	
Appreciation	
Preface	i
Publisher's Note	ix
Acknowledgements	x
Find-Spots of the Inscriptions	xii
Dynasties	xiii
I Introduction A critical Study of the Inscriptions	xvii
II Texts of the Inscriptions	1
III The Texts in Roman Script	105
IV Summaries of the Texts	213
Plates	Nos 1 to xiv
Index	247

## FOREWORD

Inscriptions constitute an important source of early Indian history. It is by their patient study that scholars have been able to recount accurate details about many periods of history, different dynasties of rulers, chronology of events and cultural background of different regions. Speaking relatively, the North has more ancient epigraphs while the South has plenty of them even in post-medieval period of our history.

Even a casual handling of the Volumes of Indian Antiquary, Epigraphia Indica, South Indian Inscriptions, Epigraphia Carnatica, and a scrutiny of the systematic Lists by Kielhorn, Luders and Bhandarkar show that much excellent work is done for epigraphic studies. But still there is scope for bringing to light new inscriptions, the reward of which are the pleasure of discovery and satisfaction of scientific study to widen the bounds of knowledge. Earliest inscriptions were in Prakrit and Sanskrit for the study of language and style they have their importance. Some of the post medieval epigraphs in Kannada and Marathi contain rich linguistic data and cultural information.

With the growth of regional centres of learning and academic institutions, it is but natural that scholars of historical aptitude would like to concentrate their attention on regional studies. Such studies have their value and ultimately go to enrich the fund of our knowledge when the data get properly sorted out and duly correlated.

In this volume are collected fifty inscriptions from the District of Nanded. Most of them belong to the 11th to 13th centuries A. D. and are connected with the major dynasties

like the Rashtrakutas, Chalukyas and the Seunas. Majority of them are written in Kannada language and script. They are presented here in the original and also in transliteration. The Introduction sheds useful light on the political, economic, social and religious data available in them. In a separate section, the contents of the epigraphs are neatly summarised, and the photographs of some of them are printed at the close of the volume.

If the editors had given some detailed references about the place, location etc. of the inscriptions and also references to earlier publication at the beginning of each of them, the referential value of this work for subsequent studies would have increased.

The editors have neatly presented the epigraphs with requisite studies about them in this volume. For this, they deserve our sincere thanks. It is a laudable activity which Yashwant Mahavidyalaya, Nanded has undertaken and one hopes that this will prove a source of inspiration to others. It is hoped that this volume will prove an incentive to historical studies in the area to which these epigraphs have a special reference.

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## APPRECIATION

It is a pleasing occasion for a historian interested in the study of original sources to receive a well-edited volume of new inscriptions. One such is the present publication. The epigraphical records included in this book hail from a hitherto unexplored and less familiar part of our country. The District of Nanded to which they belong, comprises a tract of the present Marathavada region of Maharashtra State. Nanded, the headquarters of the District, situated on the northern bank of the river Godavari is about fifty miles north from the northernmost point of the Bidar District of Mysore State.

Beneficial are the fruits of research and study. A searching look at the records presented here reveals interesting historical and cultural phenomena. Just a few may be noted here. The dynasties like the Rastrakutas, the Chalukyas of Kalyana and the Seunas or the Yadavas of Devagiri, that constituted the sovereign rulers for the vast areas of Karnataka in the early mediaeval period, are found holding their sway over this region. The same system of provincial government and local administration under the Mahamandalesvaras and their subordinate officers, aided by feudatory nobles, prevailed here. The same practice of naming the geographical-administrative units in association with numerical figures like Eradirchchhasira Bada (the tract of two thousand villages) and Sakkarage Eighty, existed here.

If we go into the details of the system of land revenue and collection of taxes, the similarity becomes identical even the same common technical terms being used. For example, the cultivated land was classified into *gadde* (wet land), *key* (plain field), *kariya neta* (black soil) and *tōmta* (garden land), the

lands were measured out with poles of specific lengths and nomenclature like *mavana singana kolu*, the dimensional land units were called *mattaru*, *ghale* and *lumte*, the industrial and sales taxes like *sireya-sunka* (handloom tax) and *angadi sunka* (tax on shop) were in vogue

Common features in respect of the religious faiths and institutions are noticed. The teachers of the Kalamukha Pasupata sect of Shivism who predominated in Karnataka during the period, are found functioning here. The peculiar deity called Traipurusha is also met with.

Preponderating and most striking is the testimony afforded by the language and literature. Thirty-six out of fifty inscriptions are in Kannada and they all belong to the early period from the eleventh to the thirteenth century. To this age also belong five epigraphs in Sanskrit. The Marathi records numbering nine, are almost all of a fairly late period in point of time; they are brief and do not furnish much information. The Kannada inscriptions are generally composed in highly evolved literary and poetic style, as in the case of thousands of inscriptions in the Mysore State.

The personal names of men and women follow the pattern and usage of the Kannada country. For instance, the following are a few among the male names: Ereyammarasa, Madiraja, Revanayya, Sankana and Siddhugi. The female names are still more conspicuous, e.g. Govindakabbe, Pommaladevi, Rebbaladevi and Suggaladevi.

Of outstanding importance are the place names which are embedded in Kannada traditions. Having originated in deep past of considerable antiquity and having survived for centuries further on, they deserve to be assigned high value and significance in our cultural studies. Their number being large, a few select ones are the following: Aluru,

Anahigeyuru, Bolagave, Borigave, Chinchavali, Ekkalagave, Karadikallu, Kolanuru, Kulige, Madanuru, Marikallu, Nagarahalu, Narangal, Nerilage, Pottala, Sakkarage, Suggave, Tadakallu *Ur* or *Uru* is the familiar ending of place names in Kannada. Another ending is *kallu*. Several names end in *gave*. Though its original is Sanskrit *grama*, it is deeply influenced by Kannada tradition and usage, for example, Balligave in Shimoga District. *Gave* is abridged into *ge*, which is the terminal syllable for hundreds of place names in northern Karnataka. Kolanuru is derived from *kola* meaning tank, it is projected into Konnuru. Aluru is formed from the archaic base *dr* meaning river.

Thus, we may treat this study as a sample survey of a cross section of Maharashtra. It squarely substantiates the assertion of the Rashtrakuta emperor-poet Nripatunga in the ninth century, that the river Godavari formed the northern boundary of Karnataka. Investigations carried on particularly in the southern areas of present Maharashtra have yielded similar results indicating the substratum of historical and cultural legacy of Karnataka. And this is no wonder. For until the emergence of Maharashtra as a distinct linguistic and cultural entity about the twelfth century A. D. and later, both the regions, Karnataka and Maharashtra, were one and united by the common bonds of political uniformity and cultural affinity.

Such historical ties and cultural fraternity are not the privilege of Karnataka and Maharashtra alone. From Kashmir to Kanyakumari and from Saurashtra to Kamarupa, all the states and regions of Bharat are interlinked and correlated by the fundamental common features of geography, political history, religious faiths, social structure, basic language and literature, and identical views and practices of life.



To these may be added one more interesting, yet less known factor, disclosed by our studies in epigraphy and palaeography. This is about the basic script and writing of this vast sub continent. It is now established by scientific investigations that from Asokan Brahmi originated all the known scripts of Bharat, from Kashmiri to Malayalam and from Gujarathi to Uriya. Thus the germ alphabet, as a means of intellectual transmission has helped to inspire and enlighten countless generations of men and women through twenty-two long centuries to pursue their progressive activities in the fields of literature and education.

No doubt there are diversities and disparities in this vast nation. But such diversities need not lead to division, separation or disintegration. Diversity is a sign of growth and development. There is unity in diversity and diversity is for unity. Thus all our investigations and researches converge on one chorus and single theme: **BHARAT IS ONE**.

With warm congratulations to all those whose generous gestures and cooperative efforts have joined to bring out this useful research product, I end these few words.

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and Culture and Kannada Research  
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## PREFACE

It is with a sense of diffidence that I venture to write this prefatory note to "Inscriptions from Nanded District", being published by Shri Sharada Bhuvan Education Society, Nanded, on behalf of its Yashwant Mahavidyalaya Historical Research section. I felt greatly honoured on being asked by Shri G. R. Mhaisekar, Principal, Yashwant Mahavidyalaya, to write a prefatory note to this book. Principal Mhaisekar has done much, within a short span of five years, since the inception of the College in 1963 without much ado, in creating a new sense of awareness in the minds of his colleagues, students in particular and the people of the Nanded District in general, towards the immense value of ancient historical remains. This volume is the first fruit of the sapling of knowledge planted by him in the college premises. The sapling no doubt will grow into a gigantic tree yielding plenty. He deserves all the credit, alongwith his colleagues in the Dept. of History, for the sincere efforts in undertaking this exacting task. The task was partly fulfilled with the collection of estampages of the inscriptions, found far and near in this district. The most difficult part of the task, the reading and interpreting of the inscriptions loomed large for some time. It was easily solved, thanks to Principal Mhaisekar's efforts, in getting Dr. Shrinivas H. Ratti, a renowned scholar in Epigraphy, of Karnatak University, Dharwar, to undertake this task. The present volume is certain to throw fresh light on the History of Nanded and the Deccan, as well.

Although many great and renowned scholars—Indian and European—have done in the past extensive work in the field of Indian History and in particular, the History of Deccan, there still remains, I feel, much to be done by way of tying

up the loose ends and discovering the missing links hidden in the maw of all consuming time.

The Marathwada region remained much neglected under the Nizam rule. The Archaeological Department of the former Hyderabad State did precious little to explore the historical remains scattered all over this region, particularly in the interior parts, partly because this region was far away from the capital Hyderabad, and partly because of the apathy of the concerned officials. Whatever little was done here, it was done in Aurangabad as it happened to be the home of world famous Ajanta and Ellora caves. However, it became active later under its dynamic and devoted Director Shri G. Yazdani who has crowned his efforts by publishing a two volume *Early History of the Deccan*, in 1960.

Marathwada, Telangana and parts of Karnatak, the three regions which formed the former Hyderabad State occupy a prominent place in the History of Deccan. Andhrabhritya Satavahana or Shalivahana, Vakataka, Chalukya (Early and later) Rashtrakuta, Yadava, Kakatiya, all these imperial dynasties had their capitals within these three regions. Forgysson, Fleet, Burgess and other European scholars, and Bhandarkar, Altekar, Nilakhantha Shastri and other Indian scholars have explored the historical importance of this region. But even these scholars did not go into the interior. The Godavari tract in Marathwada remains much neglected and uncared for even today.

Independence generated a new sense of awakening both at the Central and States level. It was felt that the history of India needs to be rewritten from the Indian point of view. A concerted effort was made to achieve this objective. The Epigraphy branch of the Archaeological Survey of India drew out a plan for the collection and study of the inscriptions in Marathwada. Accordingly, some of its officials like Sri G.

Bhattacharya and the noted historian and epigraphist Dr. D. C. Sircar visited this district in 1958-59. Their visit resulted in the publication of the inscriptions like those at Kandhar and Hottul in *Epigraphia Indica*. Later, during my tenure in the capacity of a non-official member on the Archaeological Advisory Board of the Maharashtra State, I had the satisfaction of seeing the successful execution of an archaeological survey of the this region of Maharashtra. All this helped in making the people realise the social, historical and cultural importance of the ancient remains.

Of the several inscriptions included in this volume only four, found at Junni, Kandhar, Ardhapur and Unkeshwar belong to the reign of four different dynasties that ruled over this region. The rest are strikingly enough, unique. They all belong to the reign of the later Chalukyas. They bring to light a new historical fact. It is the existence of a powerful feudal chieftain family styled Vahni-Kula ruling over the vast area encompassed by Godavari and Manjara under the overlordship of the Chalukyas of Kalyana. This family appears to have played a stellar role in the expansion of the Chalukyan Empire.

The Chalukya inscriptions found at Hottul, Karadkhed, Tadkhel, Eklara, Sugaon, Khanapur, Yergi, Sagroli, Adampur, Bimra, Narangal, Yetala, Mahuli and Junni, in Degloor, Mukhed and Biloli Taluks of Nanded District, furnish, apart from their significant contribution to our knowledge of the Vahni family, detailed information about the temples constructed, endowments made for their maintenance, *agraharas* given to the Brahmanas, schools established for the study of the Vedas, arrangements made for feeding the poor, etc. by the chieftains, governors, commanders and queens of the Later Chalukyan emperors like Someshwara I, Someshwara II, Vikramaditya VI, Someshwara III and Jagadekamalla II. They all give details

about the renowned later Chalukyan emperors. They also throw considerable light on the cultural, social, political and religious aspects of the period. They thus enhance the historical significance of the Nanded District.

Of the non-Chalukyan inscriptions included in the volume, the one from Ardhapur, belonging to Ballala of the Ratta family was discovered first by me during 1959-60 at the foot of a tamarind tree within the temple premises. Almost all the ancient monuments which had seen days of splendour once are in ruins now. Two inscriptions were found at the two dilapidated temples of Mahadev (Shiva) north of the village at a site called Khaparkhed. The inscriptions mention two temples dedicated to Mallikarjuna and Siddeshwara respectively. In the village proper there are ruins of a massive '16 pillar Temple' of Keshavaraja (Vishnu). The four-foot high image of Vishnu found here is made of lovely black granite. Around the pedestal of the idol there are beautiful carvings of the *avataaras* of Vishnu including the Buddha. At the feet of the idol there are two female attendants and on the base of the pedestal are depicted Garuda and Hanuman. The village Ardhapur appears to have been an important seat of Jainism too. There is an imposing five-foot image, in stone, of Rishabha Deva a Jaina Thirthankara in sitting posture. Thus the existence of Shaiva, Vaishnava and Jaina temples side by side points to the cosmopolitan nature of the village in the sphere of religion.

This Ratta Ballala is styled as 'Lord of Amardakpura' (*Amardakapuradhuswara*). This shows that the capital seat of Ratta rulers was Amardaka or present Ondha Nagnath, a famous pilgrim centre known to be one of the seats of 12 *Jyotirlingas*.

The identity of Amardaka with Ondha-Naganath is suggested by many references in the works like *Amardakasthala*.

*mahatmya*. For instance, in the following verse it is stated that Amardaka was as holy as Kasi, being the famous seat of God Naganatha.

आमर्दकमिद काशी दुग्धेयं स्फीतजान्हवी ।  
विश्वेशो नागनाथोऽय भवानी कनकेश्वरी ॥

The association of Naganatha with Amardaka is indicated by the following verse from *Naganathashtaka* also :

श्री नागनाथाष्टकमेतदस्मिन् ।  
आमर्दके क्षेत्रवरे त्रिकाल ।  
सपूज्य लिग शुणुयाद् पठेद्यः ॥

The *Nanditata-Sthalamhatmya* also locates Amardaka, nine gavyutis (i. e. thirty six miles) from Nanditata (i. e. Nanded) and Ondha-Nagan. th, it is interesting to note, is 36 miles from Nanded :

एते नादीतट द्रष्टुमेकदा समुपागताः ।  
तत्क्षेत्रान्नवगव्यूतिमानेत्वामर्दकाद् बहिः ॥

There is also a reference to Naganath and Amardaka in the *Riddhipuramahatmya* of Krishnadimbha of the Mahanubhava School .

सोरटी मोमनाथ । परळी वैजनाथ । औदे नागनाथ । आमर्दकतपोवन ।

The inscription from Unkeshwar, dated 1201 A. D , and belonging to the reign of the Yadava Ramachandra, was discovered first by Dr. Y K Deshpande, founder of the "Sharadashram Research Association" of Yeotmal. Many other inscriptions belonging to the Yadavas are found in the district especially in the Matapur or Mahur locality. This village is traditionally believed to be the seat of the hermitage of sage Sharabhanga mentioned in the Ramayana. There

is a legend too which relates that Rama, Sita and Lakshman visited this place during their exile

Nanded is an important district linking Andhra and Karnataka to the Marathwada region of Maharashtra. There are eight taluks in this district: Nanded, Degloor, Kandhar, Biloli, Mukhed, Bhokar, Kinwat and Hadgaon. The District headquarters, Nanded, situated on the northern bank of Godavari is a growing city, with its population around one lakh. Throughout its history, it has been an important pilgrim centre, religious and cultural seat, a seat of renowned scholars, an administrative centre and strategic strong-hold under the rule of different Hindu and Muslim dynasties. The Nandagiri fort points to its importance in old days. It is also a famous, second in importance only to Amritsar, pilgrim centre, of the Sikhs, since there is the Gurudvara commemorating the 10th and last Guru of the Sikhs, Guru Govindsingh. At present it is fast growing as a centre of education and industry.

The earliest mention of Nanded goes back to 4th century A. D. In the Washim copperplate of the Vakataka king Vindhyashakti II, it is referred to as Nandikata. In the Rashtrakuta inscription from Kandhar, published in this volume it is referred to as a seat of learning (*Vidyasana*).

The fact that Nanded had acquired prominence to merit a mention in a 4th century A. D. inscription leaves no doubt whatsoever concerning its existence much earlier, even during the times of the Satavahanas. According to a legend in vogue in Telangana, the first capital of the Satavahanas was at Nandagiri and Dharmapuri on the banks of Godavari before the beginning of the Christian era or in the first century A. D. and later it was shifted to Pratishthana or Paithan. Pliny's observation also supports this view,

The present name Nanded can be derived from ancient Nanditata. It is clear therefore that the view that Nanded was associated with the Nandas of Magadha is farfetched and that Dr. D. C. Sircar is justified in remarking that Nander or Nanded has absolutely nothing to do with the Nanda dynasty.

During the reign of the several royal dynasties—Vakatakas, early Chalukyas, Rashtrakutas, later Chalukyas and Yadavas, Nanded district continued to enjoy uninterrupted fame as a religious, cultural, educational, administrative and military strategic centre. Later, like other parts of these kingdoms, it fell a victim to the Muslim invasions when all its monuments were destroyed and the glory of Nanded faded into insignificance.

As I have mentioned at the outset, the Godavari Tract remains unexplored and much neglected from the research point of view. Many stone inscriptions, manuscripts and other important historical sources remain to be brought to light. I believe that this first attempt of the Yashwant Mahavidyalaya will be a happy, inspiring and fruitful prologue to many more such publications which no doubt will emanate from the younger scholars, research workers and even students who will evince deeper interest in the ancient history of Marathwada and in particular, the district of Nanded. My sincere thanks are due to the authorities of Shri Sharada Bhuvan Education Society and to Principal G. R. Mhaisekar.

**V. A. Kanole**

Director and Honorary Secretary

Godatur Itihasa Sansodhan Mandal  
Nanded



## **PUBLISHERS' NOTE**

We are greatly indebted to Dr. Shrinivas H. Ritti who readily conceded to our request for undertaking the task of editing the inscriptions presented in this volume, in collaboration with Prof G. G. Shelke of our college, Yashwant Mahavidyalaya, Nanded. No words of ours can commend the painstaking care devoted by Dr. Ritti in bringing out this volume. We are also conscious of our lapses—the inordinate and at times irritating delays that he was subjected to in getting the required material from us. We are thankful to Professors Lohgaonkar, Karwa, Reddy, Bilohkar, Varadacharyulu, Shri Pandurang Aghorkar and all the villagers from different villages for having extended their cooperation off and on.

Our thanks are also due to the Printers, M/s. Pratibha Printery, Dharwar, who have turned out an excellent volume.

**B. G. Phalak**

Secretary

Shri Sharada Bhuvan Education Society, Nanded

&

**G. R. Mhaisekar**

Principal

Yashwant Mahavidyalaya, Nanded

## ACKNOWLEDGEMENTS

I acknowledge with gratitude, the guidance and help I have received from a number of persons in the course of editing this volume of Inscriptions from Nanded District.

Prof. G. R. Mhaisekar, Principal, Yashwant Mahavidyalaya, Nanded, kindly entrusted this work to me and provided all facilities for the study of these inscriptions and for the printing of the book. The genuine interest of this Professor of Chemistry, in Epigraphy and History is commendable. His zeal and enthusiasm have been responsible for the publication of this volume. Most of the inscriptions edited here were collected by the co-author Shri G. C. Shelke of the History Department of the Yashwant Mahavidyalaya. His willing cooperation in sending me the estampages of the inscriptions and other material as and when required, has enabled me to complete the work early.

The authorities of the Karnatak University, Dharwar kindly permitted me to take up this work. Dr. A. G. Pawar, the Vice-Chancellor of the Kolhapur University has spared his precious time to go through the printed pages and to favour us with a valuable foreword. Dr. P. B. Desai, Head of the Department of Ancient Indian History and Culture of the Karnatak University, has been a source of inspiration to me in all my research activities. I have received his guidance and advice at every step in the course of editing these inscriptions. He has been kind enough to add a note of appreciation to the volume.

Two of my best friends Dr. G. S. Amur, Reader in English in the Marathwada University, Aurangabad and Dr. B. R. Gopal, my colleague in the Department; have been of great

help to me in preparing this volume. Dr. Dandegaonkar of the Chemistry Department of the Karnatak University has also helped me in many ways.

Two of my students, Miss Leela and Sri Yamanappa Hujaratti have willingly shared the burden of preparing the index. My wife Ambika has helped me in preparing the press copy and reading the proofs. My artist friends Shri K. S. Upadhye, R. S. Desai and Krishna Potdar have been responsible for the artistic get up of the volume.

The Ghanekar brothers, Shri Manohar and Ravi, of Pratibha Printery, Dharwar, have bestowed all care in printing this volume. Messers Brindavan Printers and Publishers Ltd., of Bangalore, have also extended their helping hand in completing the printing.

I offer my sincere thanks to all of them.

Karnatak University  
Dharwar

Shrinivas Ritti

# FIND-SPOTS OF INSCRIPTIONS

Find-spot	Nos.
<b>Bhokar Taluk</b>	
Bhōkar	44
<b>Biloli Taluk</b>	
Ādampur	19
Junni	39
Lāghul	46
Sangam	20, 21
Sagrōḷi	14, 16, 17, 18
Yetālā	27
<b>Deglur Taluk</b>	
Bimrā	23
Dēvāpur	37
Hoṭṭul	12, 22, 33
Karaḍkhēḍ	10, 11, 13, 15, 24, 28, 29, 30, 34
Khānāpur	7
Nārangal	26
Taḍkhēl	3, 8
Yēragi	9, 31, 32, 35, 36
<b>Kandhar Taluk</b>	
Kandhār	1, 2
<b>Kinwat Taluk</b>	
Mahor	48, 49
Unkēsvar	42, 47

**Mukhed Taluk**

Māvuli	38
Mukhēḍ	25
Eklārā	4, 6
Sugaon	5

**Nanded Taluk**

Ardhāpur	40, 41, 45
Marḷak	43
Mōhanpur	50

**DYNASTIES**

	Nos.
The Rāshṭrakūṭas	2
The Chālukyas of Kalyāṇa	
Sōmēśvara I	3-7
Sōmēśvara II	8, 33
Vikramāditya VI	9-27
Sōmēśvara III	28-32
Jagadēkamalla II	34-35
Other Chālukya Records	36-38
The Kalachuris	39
The Sēuṇas	
Bhillama V	40
Singhapa II	41
Rāmachandra	42
Other inscriptions	1, 43-50

**INTRODUCTION**  
**-A CRITICAL STUDY OF**  
**THE INSCRIPTIONS**

## I. Nature of the inscriptions :

All the fifty inscriptions edited in this volume are from the Nanded district of Maharashtra State. They range, in point of time, from about the 8th century A. D. to the 18th. Most of them belong to the major dynasties like the Rāshtrakūṭas, Chālukyas, and the Sēuṇas (i.e. the Yādavas of Dēvagīri) that ruled over the Deccan and Karnatak and as such have a bearing on the history of the region. The earliest inscription in this collection is in one stanza and is written in early Nāgarī characters and Sanskrit language. A majority of the epigraphs are written in the Kannada language and script, while only one, which is fragmentary, is in the Kannada script and Sanskrit language. A few of these are in Nāgarī script and Sanskrit language. There are a few others belonging to a comparatively later period, in Nāgarī script and Marathi language. Some of these inscriptions, in Kannada as well as in Sanskrit, are composed in classical prose and verse and employ a variety of metres. Some of them, particularly those belonging to 11-13th centuries, are engraved in beautiful characters, both Kannada and Nāgarī, and they bespeak of the high attainments of the medieval artisans in the art of engraving. Some of the important facts revealed by these inscriptions are discussed in the following pages.

## II. The Buddhist inscription :

The earliest inscription in this volume (No. 1)<sup>1</sup> was discovered at Kandhār, about 30 miles from Nanded. It is engraved in Nāgari characters of about the 8th century, on the pedestal of the stone image of the Buddha, and consists of the famous verse in Sanskrit "Yē dharmā hētuprabhavā" etc., pertaining to 'Hētu-vāda' propounded by the Buddha. The provenance of this inscription indicates the extent of Buddhism in the Nanded area in the eighth century.

## III. A new Rashtrakuta headquarters :

As we know, the early activities of Dantidurga, the founder of the Rāshtrakūṭa dynasty, centred round the Ellora region. His successor and paternal uncle, Kṛishṇa I built the Kailāsanātha temple here at Ellora. One of the titles borne by the Rāshtrakūṭa kings, viz., Lattalūrapuravarādhiśvara, points to their original home at Lātūr in Osmanabad district. These facts indicate that the early members of the Rāshtrakūṭa family were closely connected with the present Marathawada region. This is further borne out by the Kandhār inscription in this volume (No. 2)

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<sup>1</sup> The numbers given in the brackets refer to the numbers of the inscriptions in the volume.



which discloses another headquarters of the Rāshtrakūṭas in the Marathawada region.

The inscription was first discovered by Sri G. Bhattacharya in 1959 and it was later edited and published by Dr. D. C. Sircar and G. Bhattacharya in *Epigraphia Indica*, Vol. XXXV, pp. 105 ff. As the lower half of the pillar on which it is engraved is missing, a good portion of the text including the name of the king is lost. On palaeographical grounds the editors have ascribed it to the reign of Kṛishṇa III (939-67 A. D.).

It may be noted here that one of the records of the Raṭṭas of Saundatti calls Kṛishṇa III Kandhārapura-varādhīśvara i.e. the lord of Kandhārapura, thus associating him with the city of Kandhār.<sup>2</sup> Since Fleet was not aware of the existence of the place called Kandhār, he held the view that this "name may possibly have been invented from an imaginary Kṛishṇapura."<sup>3</sup> But the discovery of the present inscription at Kandhār shows that the city referred to in the Rāshtrakūṭa title was not an imaginary town but a historical place. Like Lātūr, it was also a headquarters of the Rāshtrakūṭas. It appears to have gained prominence during the reigns of the later kings. Yet another place connected with the

<sup>2</sup> *Bombay Gazetteer*, Vol. I, pt II, p. 384, footnote 4.

<sup>3</sup> *Ibid.*

## I. Nature of the inscriptions :

All the fifty inscriptions edited in this volume are from the Nanded district of Maharashtra State. They range, in point of time, from about the 8th century A. D. to the 18th. Most of them belong to the major dynasties like the Rāshtrakūṭas, Chālukyas, and the Sēuṇas (i.e. the Yādavas of Dēvagiri) that ruled over the Deccan and Karnatak and as such have a bearing on the history of the region. The earliest inscription in this collection is in one stanza and is written in early Nāgari characters and Sanskrit language. A majority of the epigraphs are written in the Kannada language and script, while only one, which is fragmentary, is in the Kannada script and Sanskrit language. A few of these are in Nāgari script and Sanskrit language. There are a few others belonging to a comparatively later period, in Nāgari script and Marathi language. Some of these inscriptions, in Kannada as well as in Sanskrit, are composed in classical prose and verse and employ a variety of metres. Some of them, particularly those belonging to 11-13th centuries, are engraved in beautiful characters, both Kannada and Nāgari, and they bespeak of the high attainments of the medieval artisans in the art of engraving. Some of the important facts revealed by these inscriptions are discussed in the following pages.

Rāshtrakūṭas as headquarters, was Bōdhan, in the Nizamabad district, adjacent to Nanded district. It is described as the capital (Rājadhāni) of Indra III. It thus follows that the Rāshtrakūṭas were closely connected with the present Marathawada region.

After examining some of the names of the deities and places, viz., Kālapriya, Vīranārāyaṇa, Kṛishṇēśvara, Gojjiga Sōmanātha, Tuḍigēśvara, Jagattunga Samudra and Sarvalōkāśraya,<sup>4</sup> figuring in the record, the above scholars have arrived at the conclusion that 'it is not improbable that the city of Kandhārapura existed before the days of Kṛishṇa III. It may have been built by and named after an earlier Kṛishṇa of the Rāshtrakūṭa family, probably Kṛishṇa II' (*Ep. Ind.* Vol. XXXV, p. 110)

But there are other names of the deities in the epigraph which help us to trace the antiquity of the place to an earlier period. For instance, while recording the installation of fireplaces in different localities, the epigraph mentions a place called (the temple of) Bankēśvara and in another context, it mentions (the temple of) Chhallēśvara. These two deities were apparently named after Bankēśa or Bankeya, the

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<sup>4</sup> The record mentions a Sarvalōkāśraya-mandapa built at Kandhār. These editors are of the opinion that the term Sarvalōkāśraya is similar to the title Samastabhuvanāśraya borne by Kṛishṇa III. But here, Sarvalōkāśraya does not refer to any title. It just means that the Mandapa or the hall provided shelter to all people.

famous general of Amōghavarsha I (814-878 A. D.) and Challakētana, the family of this general. Thus the existence of these temples at Kandhār indicate that the city existed even during the time of Amōghavarsha, the father of Kṛishṇa II. Further, the presence of the image of the Buddha with an 8th century inscription (No. 1) here, suggests that the place existed even earlier than the period of Amōghavarsha.

Local tradition ascribes the foundation of the city to Kunār, claiming to be a descendant of Pāṇḍava Arjuna<sup>5</sup> and it is stated that a Persian work also mentions a Kanhār of the Pāṇḍava dynasty as its founder.<sup>6</sup> In view of these facts it is difficult to ascribe its origin to a Rāshṭrakūṭa Kṛishṇa. It is true that the name Kandhara, Kandhāra, can be derived from Kṛishṇa and at least three kings of that name belonged to Rāshṭrakūṭa dynasty. It is likely that it was named after one of these Kṛishṇas, probably Kṛishṇa I. But it appears to have acquired prominence in the time of Kṛishṇa III.

#### IV. Inscriptions of the Chalukyas of Kalyana :

The majority of the inscriptions in this volume, 36 out of 50, belong to the Chālukya kings of Kalyāṇa,

<sup>5</sup> Śīcarāṇī, miscellany of the Shivaji College, Kandhar, p. 50.

<sup>6</sup> I owe this information to Prof. G. R. Mhaiskar, Principal, Yashwant Mahavidyalaya, Nanded.

from Sōmēśvara I to Jagadēkamalla II. It was one of the most predominant families that ruled over the Deccan and Karnatak in the medieval period. There is hardly any district in the tract between the Gōdāvari and the Kāvēri where no Chālukya inscription is found.

### Conquests of Sōmesvara I.

Inscription No. 3 from Taḍkhed is the earliest Chālukya record in this volume. It belongs to Sōmēśvara I and is dated in 1047 A. D. It gives interesting details about the conquests of Sōmēśvara and his general Nāgavarma of the Vāji family. It refers to his victory over Paramāra Bhōja of Mālava, and states that he forced Bhōja to quit his capital Dhārā (Dhāreyin-attal-ōḍisidan-atyudvṛittanaṁ Mājaveśvaranaṁ). This event is mentioned in other records<sup>7</sup> and in Bil'āṇa's *Vikramāṅkadēva-Charitam*,<sup>8</sup> but the importance of this inscription lies in the fact that it is the earliest known record to refer to this event. It is clear therefore, that Sōmēśvara's victory over the Paramāra king was over before 1047 A. D., April, the date of this inscription.

Another significant achievement of Sōmēśvara was his victory over the chief of Konkaṇa, obviously of the Śilāhāra family. This event also has been

<sup>7</sup> See for instance *Hyderabad Archaeological series*, No 8., p 10, line 37.

<sup>8</sup> Canto I, Verse 91 f.

referred to in other records and many of Sōmēśvara's generals are associated with this victory. For instance, an inscription from Nāgāi, dated 1058 A. D., credits Madhusūdana the son of Kālidāsa, with the conquest of Konkaṇa.<sup>9</sup> But the present inscription which provides the earliest reference to the event, tells us who this Konkaṇa chief was. One of the epithets ascribed to Nāgavarma in the epigraph is 'Mārasingha-madamardana' i.e. the subducer of Mārasingha. This Mārasingha appears to be the Silāhāra chief of Konkaṇa of that name. Later his relationship with the king became cordial through the marriage of his daughter with Vikramāditya VI.

#### **Nagavarma's achievements :**

The epigraph credits Nāgavarma with victory over Dhārāvarsha of Chakrakūṭa i.e. the Nāgavaṃśi or the Sinda chief of Bastar in Orissa. This event also is mentioned in other records of Sōmēśvara and some other generals - are also associated with this achievement. For example, an inscription from Mallēśvaram in Mehboobnagar district of Andhra Pradesh (dated 1048 A. D.) speaks of a Mahāmaṇḍalēśvara Sankarasa as having defeated Dhārāvarsha of Chakrakūṭa.<sup>10</sup> Here again, the present inscription contains the earliest reference to this event.

<sup>9</sup> *Hyderabad Archaeological Series*, No. 8, p. 13, line 124.

<sup>10</sup> *Annual Report on Indian Epigraphy*, 1960-61, No. B, 87.

Other achievements of Nāgavarma are his subduing of Malla and putting down the Sēṇa chief. Malla is called the lord of the Vindhya (Vindhyādhīpa) and this region is described as Savalakka Vindhya i.e. 'Vindhya lakh and quarter.' It is difficult to identify the chief Malla or locate exactly this division of the Vindhya. Probably, it was a region at the foot of the Vindhya range.

About the Sēṇa (i.e. the Yādava of Dēvagiri) chief, however, we get more details. He can be identified with Bhīllama III of this family. It appears that in the early days of his career, he was reluctant to subordinate himself to the then Chālukya ruler Jayasīṃha II. Consequently one of Jayasīṃha's generals, Bijjarasa by name, was sent to put down Bhīllama. This incident is referred to in two inscriptions of this period (1042 A. D.) which describe Bijjarasa as Bhīllama-diśāpaṭṭa.<sup>11</sup> Apparently, Bhīllama rebelled again and it became necessary for Nāgavarma to take up arms against him. Nāgavarma is here described as 'Sēṇa-diśāpaṭṭa' and he is also stated to have burnt Sēṇa-dēśa. But in course of time, the relations between Bhīllama and Sōmēśvara I became cordial because of the matrimonial ties between the two families. Sōmēśvara was indeed strong enough to put down Bhīllama but he must have thought it worthwhile to win him over and

<sup>11</sup> *Epigraphia Carnatica*, Vol. VIII, Sa. 108 and 109.

turn him to be a strong ally to protect his northern borders where the Sēuṇadēśa was situated. This he achieved by offering his sister Avvaladēvi in marriage to Bhillama. There upon, the Sēuṇas remained loyal feudatories of the Chālukyas until Bhillama V rose to power, taking advantage of their weak rule towards the end of the 12th century A. D.

Nāgavarma's other epithets indicate that he also conquered Varāḷa and Lanji. Varāḷa appears to be the same as Varadātaṭa, Varāṭa or Varhād, i. e. modern Vidarbha region in the Maharashtra State. But it is not known under what circumstances Nāgavarma's Vidarbha expedition was planned. Lanji which figures again later, as being attacked by Sēuṇa Singhaṇa<sup>12</sup> in the period of Vikramāditya VI, is identified with modern Lanji in Balaghat district of Madhya Pradesh.

This hero of many battles, Nāgavarma, is described here as Dakṣiṇa-vijaya-bhujadaṇḍa i. e. the righthand of the king in his southern conquests. He continued to serve the next king Sōmēśvara II also as indicated by an inscription of the latter, also from Taḍkhēl (No. 8), which calls him Taḍakalla-prachaṇḍa-daṇḍanāyakam Nāgavarmayyam i. e. the general Nāgavarma of Taḍakallu i. e. modern Taḍkhēl.

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<sup>12</sup> Rājaprasasti, *Collected works of Bhardarkar*, Vol. III, p. 194, Verse 32.



There are four more inscriptions of Sōmēśvara I in the volume (Nos. 4, 5, 6 and 7). They however, do not furnish any new information except introducing two unknown chiefs, Kēśiraja, the son of Daṇḍanāyaka Kālidāsayya (No. 4) and Karkaparasa described as Amarāvatipuravarēśvara (No. 6).

### **The Hottul Inscription**

No. 33 from Hoṭṭul is a Sanskrit inscription in Nāgari script, of about the 11th-12th centuries. It introduces the chiefs of the Vahni family who, as can be seen from other inscriptions in the volume, were the feudatories of the Chālukyas of Kalyāṇa. It does not refer itself to the rule of any king, but mentions the Chālukya king Sōmēśvara and his capital Kalyāṇa. This raises the question of the identity of this king, since there were as many as four Sōmēśvaras in the Chālukya dynasty.

The inscription was first discovered in 1959 by G. Bhattacharya and later on edited and published by Dr. D. C. Sircar and G. Bhattacharya in *Epigraphia Indica* Vol. XXXV, pp. 159 ff. After taking into consideration the facts in this and the other two inscriptions (Nos. 10 and 24) they have tentatively ascribed this inscription to the period of Sōmēśvara I or II though they do not rule out the possibility of its belonging to the period of Sōmēśvara III. But a close study of this and other records indicates that the inscription is ascribable to the rule of Sōmēśvara II.

The epigraph gives the genealogy of the Vahni family like this :

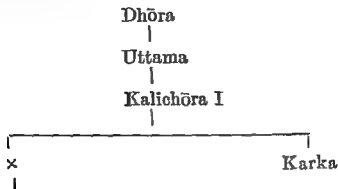
Dhōra  
|  
Uttama  
|  
Kalichōra  
|  
Arga

In one place, it describes Arga as 'Kalichōraja' i. e. born of Kalichōra. But the above editors read this expression as 'Kalichōraka' and suggest that he was the son of Arga and therefore, Kalichōra II. They also consider the possibility of his being identical with Arga.

Now, one of the inscriptions from Karaḍkhēḍ (No. 24) mentions the members of this family in this order : Dhōra, Kalichōra, Uttama and Karka. The first three names of this list and those in the genealogy of the Hoṭṭul inscription are common but they are not in the same order. Obviously, the Karaḍkhēḍ inscription does not mention them in the chronological order.

It further mentions some more members of this family. But here, the record is badly damaged and most of the writing is effaced. From the extant portion, it can be made out that Karka had an elder brother who had a son named Kalichōra. Kalichōra's

wife was Rebbaladēvi. These names can be shown in the genealogical order thus :



### Kalichōra II-Rebbaladēvi

It is worth noting here that in the Hoṭṭul inscription, Arga is called Raibhāya i. e. the son of a lady named Rēbhā. This name is similar to the name Rebbale or Rebbaladēvi and Rēbhā is possibly a sanskritised form of Kannada Rebbale. This means that Arga was the son of a Rebbaladēvi. If Arga is presumed to be the son of Rebbaladēvi, the wife of Kalichōra II, we will have to place him in the period of Sōmēśvara III, since Kalichōra II was in power during the period of Vikramāditya VI, at least till 1122 A. D., as can be seen from the Bimrā inscription (No. 23). Their son, who was a contemporary of Sōmēśvara, will have to be associated with Sōmēśvara III. This places Arga two generations later than Kalichōra I. But this is contrary to the genealogy of the Hoṭṭul inscription which clearly says that Arga was the son of Kalichōra I. It is therefore reasonable to suggest that Arga of the

Hoṭṭul inscription was identical with Karka of the Karaḍkhēḍ inscription. Since Arga is called Raibhēya i. e. the son of Rēbhā or Robbaladēvi, it follows that Kalichōra I also had a wife of that name.

Karka or Arga figures in an inscription of Vikramāditya VI, dated in 1079 A. D. But since Kalichōra II is mentioned in the Karaḍkhēḍ inscription referred to above, which also belongs to Vikramāditya VI, it follows that the regime of Karka was over sometime in the early part of Vikramāditya's reign. So, the Chālukya king Sōmēśvara whose contemporary Karka or Arga was, must have been Vikramāditya's predecessor and elder brother Sōmēśvara II. Thus the Hoṭṭul inscription can be ascribed to the period of Sōmēśvara II.

This inscription narrates that Siddhugi of the Vaiṣṇya community who was a friend of Arga, built a temple of Siva at Kalyāṇa. Arga ordered regular collection of money from each of the thousand villages (under his jurisdiction) for the benefit of this temple. In one of the verses (verse 27) this Arga is described as the lord of 2000 villages (Viṃśat-grāma-śatipatiḥ). But the above editors of this record take it to mean that this chief's territory consisted of 20,000 villages. In all probability, this group of 2000 villages was a twin division consisting of 2 divisions of 1000 villages each, called Eraḍ-irchchhāsira-bāḍa figuring in No. 29 from Karaḍkhēḍ.

Literally, this expression means two thousands i. e. four thousand but in epigraphical usage, this means a division comprising of two smaller divisions of thousand villages each.<sup>13</sup> Thus Arga held sway over a province of two thousand villages and made a grant of money collected from one of the divisions of 1000 villages. This division is obviously the same as Sahasra-maṇḍala i. e. a maṇḍala or a division consisting of 1000 villages, figuring in the Karaḍkhēḍ inscription (No. 24) referred to above. In an inscription from Bimrā (No. 23) this division is called Sāyirabāḍa. i. e. a division of 1000 villages.

In verse 34 of the Hoṭṭul epigraph, the king (Bhūmiśaḥ) is said to have made a grant of a Nishka and a Drama to be collected from every village and town. Thinking that the term Bhūmiśa stands for a Chālukya king, the above editors surmised that "this seems to refer to a ratification by the Chālukya monarch, of a grant actually made by one of his provincial rulers". But the same grant is repeated in next two verses and there, the donor

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<sup>13</sup> A similar example is of Erad-arunūru figuring in many inscriptions of Karnatak. This expression means a division of 600 villages comprising of two divisions of 300 villages each. This interpretation is given in the inscriptions themselves which sometimes say, Beḷvola 300 and Purigere 300 together formed a bigger division of 600 villages.

is called Raibhēya mahībhujā and Yerga-dhātripati. Thus the term Bhūmiśa, like Mahībhujā and Dhātripati, refers to Arga and not the Chālukya king. These editors also suggest that Yerga-dhātripati means the king of Yerga division but it is very clear from the record that this expression means the king Yerga i. e. Arga.

### **Vikramāditya VI :**

In the history of Chālukyas, the rule of Vikramāditya VI was a long and prosperous one. He ruled for full fifty years and is reported to have granted land everyday (nitya-bhūmidāna). Naturally a large number of epigraphs were written to record these grants. Statistically speaking, of the inscriptions in the Deccan and Karnataka, those belonging to the Chālukya house are the largest in number and among the Chālukya records, the largest number pertain to the reign of this Vikramāditya. In the present collection also, the largest number of inscriptions, nineteen (Nos. 9 to 27), belong to his reign. These inscriptions give us new information about his hitherto unknown chiefs and queens.

### **Some new subordinate chiefs :**

Inscription No. 9 from Yēragi introduces a Daṇḍanāyaka Chaṭṭapayya who was also holding the office of Māṇikabhāṇḍāṅga. Mahāmaṇḍalēśvara Sāmanta Thakkura mentioned in the inscriptions

(No. 13) is also a hitherto unknown subordinate of Vikramāditya. Pasāyita Yokkapayya, or Okkarasa, the donor of some lands to the god Sōmēśvara of Savaravaḷli (No. 14 and 18) was not known from any other source. He is here described as Tailapa-dēvana chittasantōshaṁ i. e., a favourite of Tailapa-dēva who was one of the sons of Vikramāditya VI. Mahāmaṇḍalēśvara Madanakarṇarasa is yet another new chief disclosed from No. 15 from Karaḍkhēḍ, dated in 1110 A. D.

Ereyamarasa was yet another officer of Vikramāditya VI disclosed by the inscriptions in this volume. He figures in No. 23 as a donor to the temple of Rēvaṇēśvara probably at Bimrā. He continued to serve Vikramāditya's son Sōmēśvara III also. He figures in four epigraphs of the latter king (Nos. 23, 28, 29 and 32).

#### **The queens of Vikramāditya VI :**

Inscriptions of Vikramāditya disclose a number of his queens. No. 23 from Bimrā names two more, viz., Mallanidēvi and Suggaladēvi who were not hitherto known. Nāgarāja of the Vāji family is here described as the chief of the treasury in the palace of Mallanidēvi. Suggaladēvi figures as the donor to the temple of Rēvaṇēśvara built by the father of Nāgarāja. Malayamatīyarasi figuring in No. 27 from Yetālā, is obviously the same as Malayamatidēvi,

one other queen of Vikramāditya VI, known from other records.<sup>14</sup>

### The sons of Vikramāditya VI :

Nos. 20 and 21 from Sangam and No. 14 from Sagrōḷi mention two sons of Vikramāditya, viz., Mallikārjuna and Tailapadēva. Unfortunately both the Sangam inscriptions are broken and only fragments are available. No. 20 is in Nāgari script and No. 21 in Kannada. Both are in Sanskrit language. That both the inscriptions were lengthy ones is indicated by the number of the verses in the fragments. The Kannada fragment mentions verse 46 while the Nāgari one mentions verse 23. One appears to be the copy of the other. Both of them are dated in Śaka 1042 (1120 A. D.) and mention Mallikārjuna. In other records of his father, he figures as Yuvarāja. Dr. P. B. Desai, who has discussed in detail the topic of Vikramāditya's sons and their relationship, opines that he was the eldest son of Vikramāditya, and lived till as late as 1123 A. D. He could not succeed to the throne as he predeceased his father.<sup>15</sup>

The Nāgari epigraph mentions Brahmasarma as the minister (Amātya) of Mallikārjuna. Brahmasarma's younger brother also appears to have been in his service. Probably Mallikārjuna was holding

<sup>14</sup> Cf. *South Indian Inscriptions*, Vol. IX, pt. i., No. 175.

<sup>15</sup> *Ep. Ind.*, XXVIII, pp. 31 ff.



charge of the administration of some territory in the Nanded area. Earlier, in 1116 A. D., he was governing Karahaḍa 4000, i. e. the area around Karahaḍa, modern Karhād in Maharashtra State.<sup>16</sup>

Tailapadēva figuring in No. 14 from Sagrōḷi (1110 A. D.) was the youngest son of Vikramāditya from queen Chandaladēvi. This record mentions his subordinate Yokkapayya or Okkarasa. On the date of this record i. e. 1110 A. D., Tailapa was perhaps in charge of the territory around Sagrōḷi. He figures later in an inscription of his elder brother Sōmēśvara III also.<sup>17</sup>

#### **The inscription from Bimra :**

No. 23 from Bimrā is a lengthy and interesting record. Dated in the Chālukya Vikrama Year 47 (1122 A. D.), it traces the Chālukya genealogy from its very origin. It commences with Vishṇuvardhana Vijayāditya and mentions members of the Chālukya dynasty of Bādāmi like Jayasimha, Raṣarāga and Polekēsi (i. e. Pulakēsi I). It tells us that the Chālukyas were blessed with the peacock banner by Kumāra i. e. Kārtikēya, six white umbrellas by Mahishāsoramardini and the seal (Mudre) of Varāha by god Achyuta. It adds that Durgā was their

<sup>16</sup> Ibid., p. 32.

<sup>17</sup> Ibid., p. 33.

family deity. Interestingly enough, the record ascribes the fall of the Bādāmi Chālukyas to the incompetence of Kīrtivarma II.

The inscription also introduces a new chief called Nāgavarma of Vāji family. But this Nāgavarma is to be distinguished from Nāgavarma, the general of Sōmēśvara I mentioned above (pp. xvi ff. above). Though both of them belonged to the same family, i. e. Vāji, their parentage and even their Gōtras were different. Nāgavarma of this record is also called Nāgarāja.

### **Somesvara III :**

There are five inscriptions in this volume which belong to the reign of Sōmēśvara III. Of these, Nos. 28 and 29 are from Karaḍkhēḍ and No. 32 from Yāragi. All these inscriptions mention a subordinate officer Mahāmaṇḍalēśvara Ereyamarasa. No. 29 represents him as governing Eraḍ-irchchāsira-bāḍa i. e. a twin division of two thousand villages. It may be noted in this connection that a person of the same name figures as a subordinate officer of Vikramāditya VI (p. xxxii above) who may be identified with the present Ereyamarasa. It is likely that he began his career during the period of Vikramāditya VI. Perhaps he was raised to the position of a governor during the latter's regime.

No. 30, also from Karaḍkhēḍ, refers to the northern expedition of the king, the details of which

however are not explicit. In course of the narration, the record mentions Rudradaṇḍādhīpa who was Chief of Treasury and Chief of the Army under Vikramāditya VI. His son Śrīdhara appears to have occupied the position of Mahāpradhāna in the regime of Sōmēśvara III and held the office of Manevergaḍe of his chief queen. He was also in charge of the administration of the divisions of Avaravāḍi 700 and Bōdhana 700.

### Jagadekamalla II :

There is only one inscription referring itself to Jagadēkamalla II, in this volume (No. 34). It is dated in 1148 A. D. It is however, not fully preserved.

No. 35 from Yēragi, which is fragmentary, is ascribable to the reign of Jagadēkamalla II. The name of the king is lost but the date given, viz. Shukla, Pushya sū. 8, Friday can be equated with 1149 A. D., December 9, Friday, f. d. t. 12. Jagadēkamalla was on the Chālukya throne then.

The record registers a grant of land to the God of Mūlasthāna at Agrahāra Ērige, by Mahāmaṇḍalēśvara Yeroyamarasa, who probably is identical with Yeroyamarasa figuring in the records of Sōmēśvara III.

### V The Kalachuri inscription :

No. 39 from Junni is engraved on three sides of a pillar but the writing on the first side is effaced

resulting in the loss of the name of the ruling king. The titles Kālanjarapuravarādhīśvara and Suvarṇa-Vṛishabhadhvaja can however, be traced on the stone. These being distinctly Kalachuri titles the epigraph may be ascribed to a Kalachuri king probably Bijjala II who was most prominent of the rulers of this family.

Junni is the northernmost point where a Kalachuri record is found. This indicates that the Kalachuri kingdom extended this far in the north. Though the Kalachuris usurped power from the Chālukyas, their sway did not extend over the whole of the Chālukya empire which had stretched itself from the Narmadā down to the Kāvēri. The region beyond Nanded district was held by the Sēuṇas who did not submit to the Kalachuris. Similarly on the southern side, Chikmagalur, Hassan and other southern districts of the Mysore State remained outside the Kalachuri kingdom though they were within the Chālukya empire earlier.<sup>18</sup>

## VI Political instability :

The usurpation of the Chālukya throne by the Kalachuris resulted in political instability in the Deccan, giving scope to the feudatory rulers to defy their overlords. The Kalachuri rule was a short-

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<sup>18</sup> See Dr. P. B. Desai, *Basavesevara and His Times*, p. 43 and map showing the extent of the Kalachuri Kingdom

lived one but the revival of the Chālukya rule by Sōmēśvara IV did not help the situation. The Sēuṇas (i. e. The Yādavas of Dēvagiri) and the Hoysaḷas, the feudatory chiefs of the Chālukyas in the northern and southern regions respectively, were growing strong and planning to become independent. The Sēuṇa chiefs Mallugi and Bhīllama did not accept subordination to the new rulers. They had also grown too ambitious to once again submit to the Chālukyas under Sōmēśvara IV. About the time the latter regained the power by subduing the Kalachuris, Bhīllama had already firmly established himself in the northern regions of the Chālukya empire. He was in no mood to submit to Sōmēśvara IV. There are at least three inscriptions to show that there were clashes between the two in this region only.<sup>19</sup> Two of these three inscriptions (dated 1184 A. D.) show Sōmēśvara as camping on the banks of the Gautamī and the Manjarātirtha (i. e. the river Gōdāvari and its tributary Mānjrā) after subduing Bhīllama. But soon, Bhīllama emerged victorious and by 1187 A. D. he was recognised as an independent ruler in the northern regions of the erstwhile Chālukya Empire. This brings us to the study of the Sēuṇa epigraphs in this volume.

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<sup>19</sup> *South Indian Inscriptions*, Vol. XV, Nos 58 and 59, and *Annual Report on Indian Epigraphy*, 1959-60, B No. 448.

## VII The Ardhapur Inscription :

There are only three inscriptions (Nos. 40-42) belonging to the Sēuṇa dynasty, in this volume. Of them, No. 40 does not directly refer to any Sēuṇa king. It describes Ballāla, the chief of Raṭṭa family and his ministers of the Vatsa family, and records certain grants made by Ballāla to Mallikārjuna and Siddhēśvara temples at Ardhapur. and other places.

On the date of the record, viz., 1192 A. D., the whole of the northern part of the former Chālukya empire, including Nanded district, was under the sway of Bhillama V, and therefore it can be assigned to his rule. Ballāla apparently was a feudatory of his. It is rather unusual that the epigraph does not mention the ruling king. Among a number of epithets ascribed to Ballāla, two are particularly noteworthy in this context. They are, 'Yādava-rājya-sthairyāchārya' and Mailugi-maṇḍalika-pratishṭhāchārya' i. e. 'one who was responsible for the stability of the Yādava (i. e. the Sēuṇa) kingdom' and 'one who established Mailugi-maṇḍalika in power'. This Mailugi-maṇḍalika can be identified with Mallugi II, the father of Bhillama V. These epithets indicate that Ballāla helped Mallugi in the early days of the Sēuṇa struggle for power and thus he was responsible for the stability of the Sēuṇa kingdom. The absence of reference to the ruling king in the record may be due to the special

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position that Ballāla enjoyed, as a senior ally, in his relations with the Śeupa ruler.

The inscription is important as it introduces a hitherto unknown family called Raṭṭa, holding sway in the Nanded area. The term Raṭṭa indicates that it was a Rāshtrakūṭa family. It is well known that, apart from the imperial Rāshtrakūṭa dynasty of Maḷkhēḍ, many Rāshtrakūṭa families ruled in different regions, in different periods. Some of them at least were connected with the Maḷkhēḍ dynasty. The Raṭṭas of Savadatti, for instance, were one such. The Raṭṭas or the Rāshtrakūṭas disclosed by the Ardhāpur inscription might have been also later descendants of the Maḷkhēḍ Rāshtrakūṭas who, we know, were closely connected with the present Marathawada area.

The chief Ballāla of this Raṭṭa family is described as the lord of Āmardakapura. It is difficult to identify this place correctly.<sup>20</sup>

Ballāla's father and grand-father were Vikramārka and Dēvapāla, respectively. Ballāla's minister was Bhīma of the Śrīvatsa family. His genealogy is given as below.

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<sup>20</sup> Śrī Pohnerkar and Thosar identify this place with Aundhe in Parabhanī district, in their monograph on this inscription entitled *Rattavamsiya Ballala Yachā Ardhapur Śilalēkh*, p. 15.

Bhīma I

|

Śrīpati = Mallikā

|

Dēva

Bhīma II

Arasayya<sup>21</sup>

Chāvūṇḍa<sup>22</sup>

Arasayya and Chāvūṇḍa are mentioned in connection with the construction of a temple for the deity Mallinātha at Ārādhyapura i. e. Ardhāpur, which appears to have been also known as Bhṛīṅgavalli, after Bhṛīṅgi, one of the Gaṇas of Śiva. The record enumerates the grants made by Ballāla and his queen Pommakarāṇi or Pommaladēvi for the worship and offerings to the god Mallikārjuna and Siddhēśvara. These included lands at Ardhāpura, Bārasagrāma and Pōharagrāma, and paddy field (Kalamakshētra) on the bank of the tank called Kardalēyasamudra at Vaṁtagūru. It was arranged to collect a Nishka at every shop, from the seller and the purchaser of arecanuts and oil from every oil mill, for the lamp in the temple of Siddhēśvara. A quarter Nishka was also to be collected for similar purposes, from every village in the division of Junnavāṇi. In the concluding verses, the epigraph says that Īśvaradēva composed the text and Śrīdēva wrote it (on stone) and Maleya engraved it.

<sup>21</sup> These authors read this name as Rasayya (Ibid. p. 21, line 16).

<sup>22</sup> This name has been omitted by them (Ibid. p. 6).

As pointed out in the text below, Śrī Pohnerkar and Śrī Thosar have read the inscription wrongly in many places. Consequently they have suggested some wrong interpretations. For instance, by reading Vingavalli for Bhṛṅgavalli and Śrījayāt for Saṁjnayā in verse 31, they conclude that Sēnāpati Rasayya built the temple after his victory at Vingavalli which they have identified with Hingōli in Parabhani district (p. 5).

Referring to the grants made by Ballāla and his wife Pommalaḍēvi, these authors state that the grants were made to gods Kāśīviśvēśvara and Mallikārjuna (p. 6). But there is no mention of Kāśīviśvēśvara in the text. What they read as Kārtikēśvara in line 44 is actually Siddhēśvara. In this context Kalamakshētra (which means paddy field) that was granted, is taken by them as a place name and is identified with Kalamanuri in Parabhani district (p. 7).

Lack of familiarity with the conventional set up of the inscriptions has led these authors to draw some wrong conclusions. For example, verse 1 in praise of Varāha-avatāra of Viṣṇu is believed by them to have been in praise of the emblem of the Chālukyas. According to them the emblem is praised since it was not possible for the officers like Ballāla to forget their overlords so soon (p. 17). Similarly, as regards the authorship of the epigraph, they

conclude that two persons viz., Īśvaradēva and Śrīdēva composed it, the former composing the verses, and the latter, the prose passages (p. 16). But as stated earlier, Īśvaradēva was the author, Śrīdēva, the writer and Maleya, the engraver.

Commenting on the Raṭṭa families, the authors indicate that there were three Raṭṭa families, one associated with Lattalūru (i. e. Lātūr in Osmanabad district), the second, associated with Kandhāra (i. e. Kandhar in Nanded district) and the third, the Raṭṭa family of the Ardhāpur inscription (p. 10). But as is well known, the towns of Lātūr and Kandhār were associated with one and the same Rāshṭrakūṭa family i. e. of Maḷkhēḍ.

Reviewing the political conditions of the period, they state that Sēṇa Jaitugi, the son of Bhīllama V was then the ruling king (p. 12). But on the date of the inscription, i. e. 1192 A. D., January, Bhīllama was still on the throne. Jaitugi succeeded him some time between August and December of that year. In this context, the authors have observed that Ballāla might have sought the friendship of Bhīllama, considering his own safety and prestige (p. 13). But as discussed above, Ballāla's association with the Sēṇas can be dated back to an earlier period, during the time of Bhīllama's father Mallugi himself.

The next Sēṇa inscription in the volume is

also from Ardhāpur (No. 41). It belongs to Bhillama's grandson, Singhaṇa II and is dated 1236 A. D. The inscription is badly damaged and consequently much of the writing has become indistinct. The language of the epigraph is early Marathi. It records a grant of money, thirtythree Drammas in all, to various deities of Āradhāpura (i. e. Ardhāpur) by two officers of the king viz., Sarvādhikāri Sankaṇa and Sarvādhikāri Lakshmanapaṇḍita. This is one of the few Marathi inscriptions belonging to Śeṇa Singhaṇa.

No. 42 from Unkeshwar belongs to Rāmachandra, the great grandson of Singhaṇa II. It is dated in 1280–81 A. D. and is written in Nāgari script and Marathi language. It mentions Hāthisāhaṇi (Sk. Hastisādhānika) Bhāvakadēva and the minister (Pradhāna) Hemmāḍipaṇḍita. The latter is the same as Hēmādri, the famous author of Chaturvargachintāmaṇi. It is known from other sources also that he was a minister of Rāmachandra and his predecessor Mahādēva. It is stated here that Māghadēva, son of Saraṇunāyaka built a temple here with the favour of god Rāma. Grants of gardens in various villages are also recorded.

The epigraph associates this place with the Āsrama of the sage Sarabhaṅga and states that Rāma visited this place in Trētāyuga and created a hot water spring for the benefit of the sage. It is interesting to note that this episode is referred to in another epigraph from this place (No. 47) which

states that Śrī Rāma created this spring in order to prevent the sage from aging. (jarā-vimōchanārtha).<sup>23</sup>

The epigraphs that follow (Nos 43-50) do not reveal any important historical facts. No. 47, dated 1699-1700 A. D., is referred to above in connection with the episode of Śarabhanga.

## IX Some new feudatory families :

### i. Rattas of Amardakapura

Reference is made above to the Raṭṭa family in Nanded area, while discussing the Ardhāpur inscription (No. 40). The existence of this family is disclosed for the first time by this inscription.

The genealogy of this family is given in the epigraph like this :

Dēvapāla  
|  
Vikramārka  
|  
Ballāla = Pommalaḍēvi

This Ballāla is called the lord of Āmardakapura. He is also described as being favoured by the goddess Kapidhvajā (Kapidhvajā-labdhā-varaprasādh) and

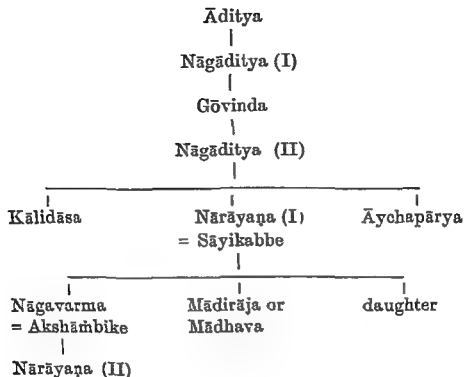
<sup>23</sup> For a discussion of the different versions of this episode, see S G Tulpule *Prichin Marjithi Kavit lekhh*, pp 201 ff., where inscription No 42 is published.

as a devotee of the lotus feet of this deity (Kapidhva-jādēvi-padāmbhōruha-vallabhah). It is difficult to identify this deity Kapidhva-jādēvi. Ballāla is highly praised in the epigraph with an array of titles. In a conventional manner, he is described as being served by the ladies of different countries like Karnāṭa, Āndhra, Kāśmīra, Gūrjara and Mahārāshṭra. He made grants of lands at Ardhāpur, Bārasa-grāma and Karakarigrāma and arranged for the collection of money from each village in the division of Junnavāṇi i. e. modern Junni in Biloli taluk. He obviously held sway over a part of Nanded district.

## ii. The Vaji families :

The Vāji family figures in numerous inscriptions of the Deccan, particularly of the Kannada area. There were apparently many families of this name in different periods and regions. But it is difficult to show definite connections between them. In the present volume also, there are two families bearing this name, yet not with apparent connections with each other.

The earlier family flourished in the reign of Sōmēśvara I. The members of this family were of Kaunḍinya gōtra. Their genealogy, as described in the Taḍkhāl inscription (No. 3), may be shown as below :



Both Nāgavarma and Mādirāja (also called Mādhava) were in the service of Sōmēśvara and occupied important positions as military officers. They are in one place described as the arms of Sōmēśvara. But Nāgavarma was more prominent. The king was pleased with his valour and considering that he was 'like his right hand in the battles' he honoured him with the office of the Chief of the Army with all the incidental privileges. His military exploits are discussed earlier (p. xxiii above). He continued in office during the period of the next king Sōmēśvara II also.



Another Vāji family which belonged to the Māndhātā gōtra was prominent during the reign of Vikramāditya VI. The Bimrā inscription (No. 23) says that the family hailed from Kallakumbarigāve in Avaravāḍi 700 which was a part of Sāyirabāḍa i. e. a division of thousand villages, in Kuntaladēśa. It gives the genealogy as below :

Gōpālakramita

|

Rēvaṇayya (I)

|

Madhusūdana  
= Gōvindakabbe

|

Rēvaṇayya (II)  
= Nālikabbe

|

---

Dēvapārya	Madhusūdana	Nāgarāja	Rāmadēva	Gōvinda

Rēvaṇayya II built a temple and installed the deity Rēvaṇēśvara. Nāgarāja appears to have renovated this temple. At his request, Suggaladēvi, one of the queens of Vikramāditya VI made a grant of land for the temple.

### iii. Vahni or the Pavaka family :

Vahni or the Pāvaka family is known for the first time from Karaḍkhēḍ and other inscriptions in this volume. About six of them give useful informa-

tion about this family. No. 33 from Hoṭṭul which is the earliest of them, belongs to the reign of Sōmāśvara II. This and No. 24 from Karaḍkhēḍ, belonging to Vikramāditya, ascribes a hoary antiquity to the family when they state that the originator of this family sprang from the fire-pit of the sage Agastya.<sup>24</sup>

The Hoṭṭul inscription describes the hermitage of Agastya and states that it was situated on the mount Kailāsa. It adds, in a poetic way, that the sea had come here near this mountain in the guise of Vanjarā. It means that the mountain on which the hermitage stood was by the side of Vanjarā, i.e. the river Mānjrā, a tributary of the Gōdāvari.<sup>25</sup> Both the records narrate that once some wicked people carried away the sacrificial cow of the sage. The latter became furious at this and when he offered oblations, a hero sprang from the fire-pit and got back the cow for the sage. In the Hoṭṭul inscription, this hero is named Mānasiddhi or Munimanāsiddhi while the Karaḍkhēḍ epigraph seems to ascribe this feat to Dhōra.

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<sup>24</sup> For a similar legend about the Fire-pit origin of the Paramāras, see D. C. Ganguly *History of the Paramara Dynasty*, p. 1.

<sup>25</sup> Dr. D. C. Sircar and Śrī G. Bhattacharya who have edited this record, correct the reading *Vanjarā* to *bandhutā* and think that Agastya's hermitage stood on the mount Kailāsa in the Himalayas. (*Ep. Ind.* Vol. XXXV, p. 160 and 165, line 11, footnote 1).

Dhōra was the first historical person of this family. According to the Hoṭṭul inscription he was a contemporary of Chālukya Taila II and Paramāra Munja. It is wellknown that the latter two kings were on inimical terms and fought many battles. It is not unlikely that in such fights, Dhōra sided with Taila II who seems to have been his overlord. Karka alias Arga was a famous chief of this family. A verse in the Hoṭṭul epigraph states that he was the ruler of 2000 villages. As discussed earlier, this division was the same as the division of Eraḍ-irchchāsira-bāḍa figuring in No. 29. The Karaḍkhēḍ inscription states that these chiefs ruled over Sahasramaṇḍala i. e. a division of 1000 villages. Karka alias Arga also made a grant of money collected from each of the thousand villages. Thus, as suggested earlier, this division of 2000 villages consisted of two divisions of 1000 villages each. This Karka or Arga constructed the temples of Sōmanātha, Dhōrēśvara, Kalichōrēśvara and Prasanna Bhairava and made certain grants to them in 1079 A. D. Karka had an elder brother (whose name is not known) who had a son named Kalichōra (II). The latter's wife was Rebbaladēvi. Kalichōra and Rebbaladēvi figuring in No. 11 may be identified with Kalichōra II and his wife. Rebbaladēvi figuring as a donor in No. 16, also seems to be the same as the wife of Kalichōra II. This lady appears to have risen to prominence in course of time, as suggested by the Ādampur inscription

(No. 19). This inscription of 1116 A. D., calls her Mahāmaṇḍalēśvari Rebbaladēvi. In the political institutions of medieval Deccan, the office of Mahāmaṇḍalēśvara was an office of distinction and this title was associated with a feudatory chief or a governor of a province. It is not known if Rebbaladēvi, who enjoyed this title, was also holding a high office. It might have been used as an honorific title also. At any rate, it is perhaps the only instance known till now where a woman is given this title of eminence.

The damaged inscription from Junni (No. 39) also mentions Kalichōra. Since this inscription belongs to a Kalachuri king, who probably was Bijjala II, it cannot be placed earlier than 1160 A. D. Consequently, Kalichōra of this record cannot be identified with Kalichōra II who lived at least two generations earlier. Therefore, he may be named as Kalichōra III, though it is not possible to fix his relationship with the earlier one. The genealogy of the family may be shown thus :

Dhōra

|

Uttama

|

Kalichōra I = Rebbaladēvi (1079 A. D.)

|

Kalichōra II = Rebbaladēvi

Karka or Arga

: (1108, 1113, 1116, 1122 A.D.)

Kalichōra III

## X. Administrative divisions and Places :

The system of dividing a country into smaller units for the convenience of administration is an age-old practice. In the early days, such divisions or units were called variously as Āhāra, Maṇḍala, Bhukti, Vishaya, Dēśa and so on. The more common of such names that figure in the medieval inscriptions of the Deccan and Karnatak are Maṇḍala, Vishaya, Dēśa, Nāḍu and Kāmpaṇa. All these terms denote territorial units but it is difficult to ascertain as to which of them denote a bigger unit and which, smaller. Obviously, they did not denote their size because we find that many times these terms were used as synonyms. For instance, the famous division of Banavāsi is called Banavāsi-dēśa, Banavāsi-nāḍu and Banavāsi-maṇḍala in different inscriptions.

A characteristic feature of the inscriptions of the Deccan and Karnatak is the suffixing of a numerical figure to the names of such divisions, as for instance, Avaravāḍi 700, Sakkarage 80, Banavāsi 1,2000 and the like. There has been a lot of discussion among scholars about the significance of such numerical figures. It has been differently suggested by different scholars that such figures stand for the population, income, villages etc. But a critical study of the inscriptions shows that *they stand for the number of villages in such divisions*, though it is difficult to explain this phenomenon, in relation to bigger divisions like

Gangavāḍi 96000, Sapāda-laksha and the like. Nevertheless, the inscriptions clearly indicate that the figures stand for villages and in some cases at least, they enumerate them.<sup>20</sup>

The biggest of such divisions that figure in the present volume is *Eraḍ-irchchhāsira-bāḍa* occurring in No. 29 from Karaḍkhēḍ. *Viṃśad-grāmaśata* mentioned in No. 33 from Hoṭṭul is also the same as this division. As discussed earlier, (p. xxix) this was a division comprising of 2000 villages grouped into two divisions of a thousand each. One of them was known as *Sahasramaṇḍala* (No. 24) or *Sāyirabāḍa* (No. 23). *Grāmasahasraka* mentioned in No. 33, refers to this division only.

No. 24 indicates that Karaḍikallu i. e. modern Karaḍkhēḍ in Deglur taluk was the headquarters of the *Sahasramaṇḍala* division. *Avaravāḍi* 700 was a part of this division as stated in the *Bimrā* inscription (No. 23). This *Avaravāḍi* is probably modern *Awarālā* in Biloli taluk. *Kallakumbarigāve* stated to be one of the villages in this division (No. 23) can be identified with Kumbargaon, not far off from *Awarālā*. Some other villages in this division are given below :

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<sup>20</sup> See for instance, Konnūr Inscription of Amōghvarsha I, *Ep. Ind.* Vol. p. 25 f. Dr. P B Desai tells me that a document enumerates all the 30 villages included in Kukkanūr 30



to the north of Deglur and Taḍakallu (No. 3) i. e. Taḍkhēl in Deglur taluk.

Another division of 700 villages was Bōdhana 700 figuring in Nos. 18 & 30. Bōdhana is modern Bodhan in Nizambad district of Andhra pradesh, situated about 30 miles to the southeast of Deglur. One of the smaller units in this division was a division of 24 villages (Kaṃpaṇa 24 mentioned in No. 18) the headquarters of which was Savaravaḷḷi, modern Sagrōḷi in Biloli taluk, about 15 miles to the west of Bōdhan.

Junnavaṇi-vishaya figuring in No. 40 from Ardhāpur was a small unit comprising the area around modern Junni in Biloli taluk. This place is referred to as Junnavaḷḷige in No. 39 from Junni itself.

The inscriptions in this volume mention many other places without specifying the divisions in which they were situated. They are given below in the alphabetical order with their identifications wherever possible

Aṇalgeyūru (No. 8)	.....
Amarāvati (Nos 6.8, 23)	.....
Āmardakapura (No. 40)	.
Āradhāpura (No. 41)—Ardhapur in Nanded taluk.	
Ārādhyapura (Nos. 40, 45)	" "
Bārasagrāma (No. 40)—Barasgaon in Nanded taluk.	
Bavaragāve (Nos. 31, 32)	.



- Bōlagāve (No. 39)—Bolegaon in Biloli taluk.  
 Bōthi (No. 42)<sup>29</sup>—Both in Kinwat taluk.  
 Chaṇḍeyagāve (No. 3) . . . . .  
 Chinchavali (No. 42) - Chinchakhed in Kinwat taluk.  
 Dēvagiri (No. 41)—Daulatabad in Aurangabad district.  
 Deyigāve (Nos. 8, 11)—Degaon in Deglur taluk.  
 Elava (No. 6) . . . . .  
 Ērige, (Nos. 9, 12, 31, 32, 35)—Yeragi in Deglur taluk.  
 Guḍhā (No. 42)—Gudhe in Velapur taluk, Yeotmal district.  
 Kāp (No. 42)—Kap " " "  
 Karakarigrāma (No. 40)<sup>30</sup> . . . . .  
 Karamdi (No. 42)—Karanji in Adilabad taluk and district.  
 Kolanūru (No. 11)—Kolnūr in Mukhed taluk.  
 Kūlige (No. 19) - probably Kolgaon in Biloli taluk.  
 Kurvali (No. 42)—Kurli in Velapur taluk, Yeotmal district.  
 Linga (No. 42)—Lingi in Kinwat taluk. [district.  
 Mātāpura (No. 42)—Mahor " "  
 Madanūru (No. 22)—Probably Manur in Deglur taluk.  
 Marikallu (No. 11)—Markhal in Deglur taluk.  
 Nāgarahāḷu (No. 23)—Nagrāl in Deglur taluk.  
 Nanditaṭa (No. 2)—Nanded, Nanded district.

<sup>29</sup> Identifications of places mentioned in No. 42 from Unkeshwar are taken as suggested by S. G. Tulpule in his *Prachin Marāṭhi Kāvī lēkh*, p. 200.

<sup>30</sup> This has been identified with Karākheli in Nanded district by Sri Pohnkerkar and Thosar. (Op. Cit. p. 16).

Some of these divisions and places are shown in map.

Different types of lands, land-measures, commodities, and their measures, a variety of taxes and the like which frequently figure in the inscriptions in the volume give a glimpse of the economic life of the region.

<sup>51</sup> The above authors identify this with Pahurani in Biloli taluk (Ibid., p. 15).

Agricultural land is generally called Key or Keyi in Kannada inscriptions while in Sanskrit ones, the general term Bhūmi is used. Land for house-sites was known as Nivēśana. Cultivable land was classified according to its types. For instance, Gadde stood for wet land while Kariya-nela stood for black soil. Tōmṭa or a garden was specially used in relation to betel-leaf gardens. These terms are frequently met with in the epigraphs in this volume.

Mattar or Mattaru was a unit of agricultural land. This appears to be equivalent to Nivartana of Sanskrit inscriptions. Land was measured generally by a rod, Kōlu or Ghaḷe, but these rods were not of a standard size everywhere. Such rods were sometimes named after personalities or places. Inscriptions in the present volume mention Māvanasiṅgana Kōlu and Mārkoḷvana Kōlu (Nos. 4 & 5). The Kōlu or the rod here appears to have been named after the persons who had these titles. Kūṁṭe figuring in No. 23 is also a term denoting land measure.

Agricultural land as well as produce, and mercantile goods were taxed. Tax on land was called Aruvaṇa (Nos. 3, 4 &c). It was collected in cash as the term Haṇa (i.e. money) in the word indicates. Taxes on the sale and purchase of goods were collected in cash and kind. Sunka denoted the tax in general while Angaḍi-sunka, Siroya-sunka and the like denoted taxes on shops, cloth etc. Baṇṇigedere

appears to have been a tax on certain professions. Ankadere mentioned in No. 22 also stood for a type of tax but it is difficult to ascertain its exact connotation.

## XII. Religious conditions :

The inscriptions in the volume throw welcome light on the prevailing religious conditions in the Nanded region. The predominant religions in the early and medieval days in the Deccan, as in other parts of the country, were Buddhism, Jainism and Saivism. The first one was at the zenith of its glory till the early centuries of the Christian era. By about the 6th century A. D., its importance declined. Nevertheless, it continued to exist for many centuries thereafter. There were followers of this religion even in the late medieval period and it was studied as a school of philosophy. The image of the Buddha at Kandhār testifies to the prevalence of Buddhism in the Nanded region in the 8th century.

Jainism, on the other hand, remained popular in the Deccan and Karnatak, particularly the southern part, till the late medieval period. The inscriptions in the present volume do not speak much about this religion, but its existence is testified by an inscription at Taḍkhāl (No. 8) which refers to the construction of a Jinālaya at Karaḍikallu (i. e. Karaḍkhēḍ) and grants made to it. There is a Jinālāya at Junni and some Jaina images has been found there. A

systematic survey of the District may disclose more evidences about this religion in the area.

By far the most prominent of the religions was Saivism of the Kāḷāmukha School. The ascetics of this sect played an important role in the religious life of the medieval Deccan and Karnatak. Temple building activities were encouraged by them and numerous grants were made by the ruling kings, feudatories and officers for the maintenance of such temples. There are few inscriptions of the 10th to 13th centuries which do not give information about the teachers of the Kāḷāmukha school and the temples over which they presided. By their learning and penance, they exercised enormous influence on the ruling class and the people and they contributed to the spread of education also. Many inscriptions in this volume describe the ascetics of this sect. The Taḍkhāl inscription (No. 3) for instance, mentions Vāgēśvara-*paṇḍita* who was in charge of many temples built by Nāgavarma in 1047 A. D. The Karaḍkhēḍ inscriptions (Nos. 10, 13 and 24) speak highly of the abilities of another ascetic of the school, Chandrasēkhara-*paṇḍita*. Jnānēśvara-*paṇḍita* mentioned in Nos. 24, 28 and 29 appears to have been his successor in that line of teachers. Sagrōḷi was also a seat of the Kāḷāmukha sect. Two inscriptions from this place (Nos. 14 & 18) mention Bammārāsi or Brahmarāsi-*paṇḍita*, as the recipient of the grants made for the temple of Sarvēśvara of that place. The Ardhāpur inscription

(No. 40) of 1192 A. D., gives the line of these teachers like this :

Kālēśvara  
|  
Kalyāṇaśakti  
|  
Brahmarāśi

The inscription describes Kālēśvara as the head of a group of 7 Maṭhas and states that Brahmarāśi was placed in charge of the Maṭhas of Mallikārjuna and Siddhēśvara temples at Ardhāpur.

### XIII. Religious centres and temples :

Kandhār was a famous religious centre during the days of the Rāshtrakūṭas. Many temples were built here and many charitable deeds were performed. The Rāshtrakūṭa inscription here (No. 2) speaks of many such temples. The temples of Bankēśvara and Chhallēśvara were built in the 9th century during the reign of Amōghavarsha I. Those of Kālapriya, Kṛishṇēśvara, and Tuḍigēśvara are supposed to have been built by Kṛishṇa III. Gojjiga Sōmanātha was a temple perhaps named after Gōvinda III.

As a holy place and as the headquarters of imperial rulers, Kandhār had gained much prominence. It was a flourishing business centre also. Merchants from outside places, like the Gūrjaras, had come and

settled here and had their shops in one locality (Gūrjar-āpaṇa). Naturally, many people frequently visited this place. Rest houses and feeding centres were built for them. Centres for the supply of water in summer and fire-places to protect the people from cold in winter were installed in different parts of the city. Fodder and water were supplied in different market-places for the bullocks which brought mercantile goods to those markets.

Today's Kandhār does not possess any notable relic of the past glory except the broken inscription which tells us only the incomplete story. This was found at a locality called Bahādurpur which is a part of Kandhār. There are a few mutilated sculptures on the spot where the inscription is lying. None of the temples, or at least their ruins, are traceable now. There is a fort but it is a comparatively late construction.

Taḍakallu or Taḍkhāl which was granted as a fief to the general Nāgavarma by Sōmēśvara I was a holy place where Nāgavarma built temples for the deities Nārāyaṇa, Āditya, Aichēśvara, Nāgēśvara, Bhairava and Mallikārjuna and a Saraswati-maṇḍapa in the name of his father, mother, father's brother, himself, his son, sister and his wife respectively. He also installed a number of deities like Gaṇapati, Saptamātrikās, Nandi, Nāga and others.

Land and money were granted for maintaining these temples.

Taḍkhēl of the present day is a small village. Only a dilapidated temple, called the temple of Mallayya, is seen here today. Probably this was the temple of Mallikārjuna referred to in the inscription. Near about this temple are seen lying, some pillars and other parts of ancient structures. The huge inscribed slab proclaiming the glory of this place is leaning against the wall of this ruined temple. No traces of the other temples are visible.

Modern Eklārā is also a small village where we do not find any early temple. But the inscriptions (No. 4-5) tell us that a temple of Mallēśvara was built there before 1049 A. D., by an officer called Mallagāvunḍa.

Karaḍkhēḍ or the ancient Karaḍikallu was a famous religious centre. The temple of Sōmēśvara or Sōmanātha of this place was built by Karka of the Vahni family, before 1079 A. D. He also built here the temples of Dhōrēśvara and Kalichōrēśvara in the name of his predecessors. Another temple that he built was for god Prasannabhairava. In 1088 A. D., his brother's son Kalichōra II set up a pinnacle (Kalaśa) over the temple, probably of Sōmēśvara. On this occasion, his wife Rebbaladēvi made a grant of two villages. Many other officers made



handsome grants for the maintenance of this temple. A Jaina monastery, called Nigaṇṇakamalla-jinālaya was also built in this town. At present, a solitary temple is seen situated on a hill on the out-skirts of the village. This appears to have been a modern renovation of the old temple. Outside this temple are seen two small stone structures which perhaps belonged to the early temples mentioned in the inscriptions which are engraved on a pillar erected in front of this temple.

The Sarvēśvara temple at Sagrōḷi had acquired fame during the reign of Vikramāditya VI. It received grants by an officer Yokkapayya in 1112 A. D., In 1113 A. D., a foundation was laid there itself, possibly for the extension of the temple.

Ardhāpur was a religious place of repute during the days of the Sēuṇas. A temple called the Mallikārjuna temple was built here in 1192 A. D., by Arassayya and Chāvunḍa of the Śrīvatsa family. The inscription narrating these facts is standing by the side of a dilapidated structure under a tree just outside the village, which seems to be the original site of this temple. The inscription also refers to another temple called the Siddhēśvara temple. This temple perhaps existed even earlier. The inscription of Singhaṇa (No. 41) dated 1236 A. D., refers to a number of temples at Ardhāpur, such as those of Indrēśvara, Kēdārādēva, Bhimēśvara, Viśvēśvara,

Nāgēśvara, Sakalēśvara, Rājēśvara, Sōmanātha, Nara-simha, Śubhanārāyaṇa, Vināyaka, Chaṇḍikādēvi and others. None of these temples are, however, visible today in that village.

No. 42 associates the village Unkeshwar or Unhakdev with Trētāyuga. According to its narration, Śrī Rāma went to this place where the Āśrama of the sage Śarabhaṅga was situated and created a hot water spring to please the sage. No. 47 from the same place, gives a different reason for this event. Mēghadēva, the son of Saraṇunāyaka, an officer of Sēuṇa Rāmachandra, built here a temple, which appears to be the same as the present Unhakdev temple.

#### XIV. Educational activities :

It is well-known that in the medieval Deccan and Karnatak, Agrahāras flourished as centres of higher learning. These were villages donated to the learned Brāhmaṇas for their maintenance and for conducting religious and educational activities. Students from different parts of country came and stayed in such places. The present volume contains reference to one such Agrahāra viz. Ērigo i. e. modern Yēragi in Deglur taluk. This is described as Sarvanamasyada Agrahāra i. e. an Agrahāra donated to the Brāhmaṇas exempting them from payment of all imposts. A school (śāle) was also situated here which was managed by the Ghaṭe or the Ghaṭikāsthāna. It is

interesting to note that as in the case of other educational institutions, here also was installed the god Traipurushadēva.

An educational institution was housed in Nanded also. The inscription from Kandhār (No. 2) describes a Vidyāsana or Vidyāsthāna, consisting of the Brāhmaṇas who were engaged in acquiring pure knowledge (Niravadya-vidyārjana-jushām), situated at Nāṇḍitaṭa on the bank of the Gōdāvarī (Gōdāvarī-taṭādhyāsini Nāṇḍitaṭe). Nāṇḍitaṭa is the same as present Nanded, situated on the bank of the Gōdāvarī.<sup>31</sup> Nanded figures as Nāṇḍikaṭa in an inscription of the 4th century A. D.<sup>32</sup>

## XV. Literary inscriptions :

A noticeable feature of the medieval inscriptions of the Deccan and Karnatak is their literary merit. A considerable number of Kannada and Sanskrit inscriptions of this period are composed in good poetic style and they disclose a number of poets who were otherwise unknown to the literary history.

<sup>31</sup> Dr D C Sircar and G. Bhattacharya who have edited this record, however think that the institution was situated on the bank of the river Nāṇḍī in the Gōdāvarī valley. They identify Nāṇḍī with Mānyad 'which falls in the Manjurā, a tributary of the Gōdāvarī'. (*Ep Ind Vol XXXV*, p 111).

<sup>32</sup> *Ibid*, Vol XXV, p 140

Though many of them contain conventional descriptions, some of them at least possess high literary quality. In the present volume also, there are a few epigraphs of literary value.

Among the Sanskrit inscriptions, mention may be made of No. 40 from Ardhāpur. It was composed by Īsvara-dēva, the son of Chūḍāmaṇi. It consists of 36 verses and two lengthy prose passages. The composition is faulty in some places but on the whole, it is of no mean order. While describing the valour of Raṭṭa Ballāḷa, the poet fancies that the enemies who sought his shelter, became his guests while he offered the haughty ones to the Bhūtas, on the battle field (V. 10).

Drupyaḍ-vairi-balipradāna-samayē bhū-  
 aughā-saṁprīṭayē  
 Saṁgrāmēshv-abhayārthinō hy-atithayō  
 jātā hi tē śatravaḥ |  
 Virasī-ṭarirāmbhaṇ-ōchita-bhuja-vyāpāra-  
 līlā tava  
 Śrī-Ballāla-narēndra viśmayakārī kēśhām  
 na jātā bhuvī ||

No. 33 from Hoṭṭul is in verse only. It contains verses in praise of Arga of the Vahni family and his friend Vaiśya Siddhugi. His fame, the poet imagines, which pervaded the three worlds, eclipsed all the glories of the past.



because he immortalises them by his compositions (V. 42).

The Kannada epigraphs do not disclose the name of any poet though some of them are poetic compositions. No. 3 from Taḍkhēl for instance, is a lengthy epigraph in prose and verse, describing the Chālukya king Sōmēśvara I and his general Nāgavarma. The description however, is of a conventional type.

No. 23 from Bimrā is mostly in verse. It gives an eulogistic account of the Chālukya kings and the chiefs of the Vāji family. Taila II who reestablished the Chālukya rule by ousting the Rāṣtrakūṭas, was, says the poet, 'the very god of death' to the latter.

Pariyiṭṭ-ēkāṃgadiṃdaṃ masagida javan-  
am pōltu kōḍiṭṭa taṃ Raṭṭara  
bēraṃ bēradoḷ-kirtt-arasi tavisi  
tann-āṇe<sup>ss</sup> tannōle tann-eḷ |  
tarav-aśādhīśaraṃ dhikkarise bhuja-  
latā-ratna-kēyūram-eṃbaṃ  
tiro tāḷdirdaṃ dharāchakraman-atuḷa-baḷaṃ  
Tailapaṃ kshōṇipāḷa ||

No. 24 from Karaḍkhēḍ is also a lengthy composition but most of it is effaced and a considerable portion of the text is lost. It contains the Praśasti of the Chālukya kings and the chiefs of the Vahni family.

<sup>55</sup> In the text, this word has been read as *tannōrnne*. But *tannīne* is the correct reading.



## **II TEXTS OF THE INSCRIPTIONS**



Kandhār—Image of Buddha, with the Inscription  
on the pedestal (No 1)



## A BUDDHIST INSCRIPTION

I

Kandhār, Kandhar Taluk

ये धर्मा हेतुप्रभवा हेतु तेषा तथागतो ह्यवदत् ।  
तेषा च यो निरोधः एव वादी महाश्रमणः ॥

## A RĀSHṬRAKŪṬA EPIGRAPH

2

Kandhār, Kandhar Taluk

*First face*

[ॐ] नमः शिवाय

स जयति जगदुत्तमवप्रवेशप्रथमपरः करपल्लवो मुगारेः ।  
लसदमृत्पयःकणाकलक्ष्मीस्तनवलशाननलब्धसन्निवेशः ॥ १ ॥

जयति च गिरिजाकपोलविवप्रणिहितपत्रविचित्रासभित्तिः ।  
त्रिपुरविजयिनः प्रियोपरोधाध्दुनमदनाभयदानशासनेव ॥ २ ॥

श्रीमानस्ति नभस्यग्रेवनिला त्रैलोक्यनेत्रोत्सवो  
दयो मन्मथवाधव कुमुदिनीनाय मुधादीधिति ।

नि शपामरतप्यंणाप्पिततनुप्रक्षीणतालवृत्ते

यस्याश शिरसा गुणप्रियतया नून घृत शम्भुना

॥ ३ ॥

अभयदमलवातिस्तस्य वश मणीना

गण इव यदुवशो दुग्धमिधूयमान ।

अधिगतहरिनीलप्रोत्समत्रायकश्च

गन्धिलगुणमगा भूषण या भुयाभूत्

॥ ४ ॥

उद्धृतदत्तकूलवदलशातिहेतुस्तन्नायताग्मुदभूत्पुष्प पुराण ।

तद्वशजा जगति तुगयश प्रभावा तुगा इति क्षितिभुज

प्रथिता वभूवु

॥ ५ ॥

तत्मततो समभवद्भुवनप्रसिद्ध

श्रीराष्ट्रकूटकुन्नामनि दतिदुर्ग ।

एक चकार चतुरद्व्युपवण्ठमीम

क्षत्र य एतदसिलागलभिन्नदुर्ग

॥ ६ ॥

तस्मादपालयदिमा वसुधा पितृव्य

श्रीकृष्णराजनृपति शरदभ्रदुध्र ।

यत्कारितश्वरगृहैवसुमत्यनक

कं

1

॥ ७ ॥

## Second face

मति पुण्यानुवधिनी दानप्रवृत्तियशोनुवधिनी [\*] एतदगुणस्तुतिनिबद्ध  
जातिवृत्तमाला विचित्रमणिमालिवामिव कण्ठ कुर्व्वता वदिजनाना

1 The pillar being broken, the continuation is lost

द्रम्मशतद्वय द्र २०० वस्त्रयुगमेक ॥ च . . काल<sup>२</sup> पठतां द्रम्मशतमेक ।  
 द्र १०० वस्त्रयुगमिडपाठप्रणयिनां द्रम्माः पचाशत् द्र ५० वस्त्रयुगमेक ॥  
 म . . . .<sup>३</sup> क्षेमोद्देशेन दानप्रवृत्तिः ।

द्वितीयश्च [१] अविर्गतमदावुवृष्टिर्दोषाकरतपनमण्डलावर्णः प्रश-  
 मितपरबलधूलिः कलितोचितकालमेघाख्यः । तस्यानेकसमरसंकेतमय-  
 मग्निहिनविजय .<sup>४</sup> समागमप्रशस्तभूतस्य शत्रुक्षय . . .<sup>५</sup> . . घ्राद्यहस्तिनो  
 यशः . . . दानसिंहस्य . . . . . तथा हि श्रीकालप्रियस्य भगवतः समीप-  
 वर्त्तिन्या मन्त्रशालाया वेदामृतपवित्रितमुखानां त्रिशत्सख्यानामाहार-  
 दान ॥ तथा गोदावरीतटाध्यासिवी नान्दीतटे । निरवद्यविद्याज्जनजुपा  
 द्विजन्मनां सबधिनो विद्यासनस्य<sup>६</sup> स्नेहलवणसमग्रतासपादनाय दिनप्रति  
 तैलप्रस्थद्वय लवणस्य चैक प्रस्थ विधाय तथा च .<sup>७</sup> मकटक्रेणिकेन  
 देयास्तैलस्य खण्डिका] नव । लवणस्य खण्डिकास्सार्धाश्चित्तः । तदुद्देशेन  
 च दिनानु[दिन]<sup>८</sup> रसार्घपिण्डेन त्रेणिकस्यावलबन.... ।<sup>९</sup> तदेव निरा  
 कृतदरिद्रजनोपद्रवमुपपादिताकल्पकल्याणपादप . . . . . प्रसर.... ।<sup>१०</sup>

### Third face

तथा प्रसिद्धक्षेत्रपालममीपे सुविहितप्रवरणास्तरणादिपरिकरः सत्त्वं-

2 Dr. C. Sircar and G. Bhattacharya suggest the reading  
 चतुष्काल (Ep. Ind Vol XXXV, p. 113).

3 The above scholars read here मत्यनुराग doubtfully.

4 They also suggest here लक्ष्मी

5 They read परम here

6 सन is corrected to स्थान by these scholars

7 They read here ग्रा.

8 This reading has been suggested by these scholars.

9 According to these scholars the missing letters 'stand for a  
 word like कृत

10 They read here निय[त] प्र

लोकाश्रयनामा मंडपः ॥ तथा राजग्रहांतर्ब्वत्तिमकरतोरणे । म . . .<sup>11</sup>  
 सिद्धिविनायकमण्डितयक्षद्वारे प्रधानराजविलासिनीपाटकमन्निहितकाम-  
 देवायतनपुरोभागे । कलिकालेपि सकललोक प्रत्यक्षदिव्यशयतेर्भगवतः  
 श्रीकालप्रियस्य प्रागणे प्रतीते च सर्व्वलोकाश्रयमण्डपे ॥ इति पंचमु  
 स्थानेषु ग्रीष्मसनागनिरमनक्षमाः धर्म्मनरपतिविलागतायमानमहिमस्पृशः  
 प्रपाः । तथा मंडलग्निद्विप्रांगणे मण्डललोकाश्रयमण्डपे । कालप्रिय  
 समीपप्रदेशद्वये । जगत्सुगमसुदस्य पालीप्रतिष्ठितसगर्व्वे(रे)<sup>12</sup> श्वरपुरोभागे  
 उदीच्यदिग्वत्तिवक्त्रेश्वरमपीपे । इति पंचमु स्थानेषु प्रलयमहाप्लवाय-  
 मानहेमंव(त)कालप्रालेयविलसितेप्यनाथजनपरिरक्षणाधर्ममग्निस्थितिकाः ।  
 तथा गूजंरापणशोरनारायणश्रीकृष्णेश्वरश्रीक्षेत्रपालक्षुण्णहृद्विगसु पंचसु  
 स्थानेषु गदा स्वच्छदगानाहारनिमित्तं जलद्रोष्णी गोश्रामश्च  
 तत्प्रतिकरणाय प्रतिदिन द्रम्माः पंचाशत् द्व ५० तथा बंक्वेश्वरच्छल्लेश्वर  
 गोज्जिगसोमनाथतुवैश्वर्युडिगेश्वरेषु पचायतनेषु पचोपचारमहित  
 पचामृतस्नानोपयोगादिदुग्धकृमुमाच्चर्चननमित्तं मासा . . .<sup>13</sup> द्रम्माणा  
 पचशतानि द्व ५०० खड्म्यका . . .<sup>14</sup> पलानि पचपचाशत् प ५५  
 श्रीखड्गस्य पलानि . . .<sup>15</sup> शतान्येकादश ११०४ प्रतिदिन  
 . . . . .<sup>16</sup>

11 They read म[ण्डल] here

12 They read सगर्व्वेश्वर

13 They read नुमास च here

14 They read द्रुक् here

15 They read चतुरधिकानि here.

16 The pillar is broken off

# INSCRIPTIONS OF THE CHĀLUKYAS OF KALYĀNA

Somavarā I

3

Tadkhāl, Deglur Taluk

ಶ್ರೀರಾಮಾರಮಣೇಪ್ರಿಯಂ ದಿನಪತೋಯಾತ್ಮಾನೇವೋವ್ಯೇಮರು  
ತಾ ರೇಣಾಂಬರಮೂರ್ತಿ ಭಕ್ತಿ ಜನತಾಭೀಷ್ಟಪ್ರದಂ ಶೈಲವು |  
ಶ್ರೀರಾಮಂ ಜಿತಕಾಮನೀಶ್ವರನಭಪ್ರದ್ಯಂಸಕಂ ವಿಶ್ವಲೋ  
ಕಾರಾಧ್ಯಂ ನಮಗೇಗೆ ಮಿಕ್ಕ ದಯೆಯಂದಿಷ್ಟಾರ್ಥಸಂದಿದ್ಧಿಯಂ ||೧||

||ಕ|| ಶ್ರೀವನಿತೇಶನ ಶೋಕಕ್ಕುಳ  
ತಾಮರೆಯೊಳು ಪುಟ್ಟದಜಿನಿನೆಡೆವಟಾಯದೆ ಬಂ|  
ದೀ ವಸುಧೆಯೊಳೇನೆನೆದುದೊ  
ಪಾವನ ಜಾಳುಕ್ಕವಂಶಮಾ ವಂಶಭವ ||೨||

ಅಂತು ಭಾರತೀವಲ್ಲಭಕುಳಕಿಕರುಂ ಗೌರೀವಲ್ಲಭಪದಪಯೋರುಹಾರಾ  
ಧನಾತಪ್ತ[ರರುಂ] ಕೌಶಿಕೀವರಪ್ರಸಾದಲಬ್ಧಧವಳಜ್ಞತ್ರಾದ್ಯನೇಕರಾಜ್ಯಜಿಹ್ವರುಂ|  
ರಾಜನೂಯ ಪ್ರಭೃತಿ ಸಮಸ್ತಾಪ್ತರದೀಕ್ಷಿತರುಂ| ತುಳಾಪುರುಷ ಹಿರಣ್ಯಗರ್ಭಾದಿ  
ಜೋಡಪಮಾಪಾದಾನದಾಯಕರುಂ | ಲೋಕಿತಪ್ಪಜರುಮಯೋಧ್ಯಾ ಪುರಪರಮೇಶ್ವ  
ರರುಮೆನಿಸಿ ನೆಗರ್ವ ಸತ್ಯಾಶ್ರಯನಿಂದವ್ಯವಜ್ಞಿನ್ನಮಾಗಿ ಬಂದ ಜಾಳುಕ್ಕವಂಶೋ  
ದ್ಯವ ||

||ದ್ಯ|| ಜನಪಂ ಶೈಲಪದೇವನಾತನ ಮಗಂ ಸತ್ಯಾಶ್ರಯೋವ್ಯೇಶನಾ  
ತನ ತಮ್ಮಂ ದಶವರ್ಮನಾ ನೈವನ ಪುತ್ರಂ ವಿಕ್ರಮಾದಿತ್ಯಭೂ |  
ಪನವಂಗೈಯ್ಯದೇವನಾದನಸುಜಂ ತತುಭೂಮಿಪಾಕಾನುಜ  
ನ್ಮನೀಶೇಶಂ ಜಯಸಿಂಹನಾತನ ಮಗಂ ಶ್ರೈಲೋಕ್ಕಮಲ್ಲಾಧಿಪ ||೩||

ವ|| ಆ ಮಹಾಮಹೇಶ್ವರಂ ಸಮಸ್ತಭುವನಾಶ್ರಯ ತ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ  
ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಕಾರ್ಯಕುಲಕರ್ತಿಕಂ ಚಾಣಕ್ಯ  
ಭರಣಂ ತ್ರೀಮುಕ್ತೈಶೋಕ್ಯಮಲ್ಲದೇವ

||ವ್ಯ|| ಧರೆಯಂ ಪಿಮ್ನಾದ್ರಿಯಂ ಸೇತುವರಮುದಯಶೈಲೇಂದ್ರದಿಂದವಸ್ತಶೈಲಂ  
ಬರಮೇಕಚ್ಚತ್ರದಿಂದ ಸುರಪತಿವಿಭವಂ ಪಾಸುಪ್ತವ್ಯನುಬ್ಧೀ |  
ಶ್ವರಚೂಡಾರತ್ನನತ್ಕುದ್ಧ ಶಮಗಧಕಳಂಕಾಂಗ ವಿದ್ಯುಟ್ಟುಭೃತ್ಸಂ  
ಹರಣಂ ತ್ರೈಶೋಕ್ಯಮಲ್ಲಂ ಲಕಿವಿರದಯಶೋವಲ್ಲಭಂ ನಾಬ್ಬಭೌಮ ||೪||

ಚರಣಾಬ್ದಕ್ಕೆ ವಿನಮ್ನರಾಗಿಸಿದನುಗ್ರಾದ್ಯೋಪದಿಂ ಕೊಂಕಣೀ  
ಶ್ವರರಂ ಧಾರೆಯನತ್ತಲೋಡಿಸಿದನತ್ಕುದ್ಧೃತ್ಸಂ ಪಾಳವೇ |  
ಶ್ವರನಂ ಬೋಳನನಿಕ್ಕಿದಂ ಕವನದೊಳ್ ಪಂಗೀಕಳಂಕಾವನೀ  
ರರನಾಳ್ಕೂಡಿದನೇಂ ಪ್ರಜಾಪತರನೋ ತ್ರೈಶೋಕ್ಯಮಲ್ಲಾಧಿಪ ||೫||

||ಕ|| ಎನೆ ನೆಗಣ್ಣಾಹವಮಲ್ಲಾ  
ಪನಿಪನ ಭುಜಯುಗಳಮೆನಿಸಿದಮ್ಮದದದ್ವೈ |  
ಏನರೇಂದ್ರನೈನ್ಯಂಪ್ರಂ  
ಸನಪುಗಲು ನಾಗವಮ್ಮನೊಂ ಮಾಧವನು ||೬||

||ವ|| ಆ ಮಹಾನುಭಾವರ ವಂಶಾವತುರಮೆಂತೆಂದೊಡೆ

||ಕ|| ಸರನೀರುಹೋದರನಂದರಾಂ  
ಬುರುಹದೊಳೊಡೆದನ ಕುಲದೊಳೊಡೆದರ್ ವಿಶ್ವಂ |  
ಭರಣೆ ಪಶಿಷ್ಠರ್ ಮೈತ್ರಾ  
ಪರಂಜರ್ ಕೌಂಡಿಣ್ಯರೆಂಬ ಮುನಿಗಣಮುಖ್ಯರು ||೭||

||ವ್ಯ|| ಅವರೊಳ್ಕೌಂಡಿಣ್ಯಗೋತ್ರಪ್ರಭವರವನಿಪಾಣಾಪ್ತ ಶಪ್ತೇದವೇದಾಂ  
ಗವಿದಬ್ಧಾರಬ್ಧ ಹೋಮಾನಳಬಹುಧೂಮಾಪೈಶಾಕಾಂತರಾಳ |  
ಪ್ರವರಸ್ಯಾರ್ಥಾಯಶೀಲಸ್ವಲೆ ಪುರವನೀಶ್ವಾತತದ್ವಾಜಿವಂಶಾ  
ರ್ಷವದೊಳ್ ಶೀತಾಂಶುಪೋಲ್ಪುಟ್ಟದನುಭನಾತನಾದಿತ್ಯನಾದಿತ್ಯತೇಜ ||೮||

||ಕ|| ಆದಿತ್ಯನ ತನಯಂ ನಾ  
ಗಾದಿತ್ಯಂ ಪ್ಯಾತವಿಶ್ರವಂತಾಂಬರದೇ |

ಬಾದಿತ್ಯಂ ತನ್ನಂದನ  
ನಾದಂ ಗೋವಿಂದನಬಿಳಭುವನಾನಂದ ||೯||

||ಕ|| ವಿದಿತಯಶಂ ಸುಜರಿತನಿ  
ಸಿದ ಗೋವಿಂದಂಗೆ ಸೂನು ನಾಗಾದಿತ್ಯಂ |  
ತದನುಜರಿತಾಸ್ತು ತರ್ಕಾ  
ಳಿದಾಸ ನಾರಾಯಣಾಯ್ವ ಪಾರ್ಯುಕಂಪಾರಂ ||೧೦||

ಅನ್ತವರೋಳಗೆ ||

||ದೃ|| ಹಿಮಕುಂದೇಂದುವಿರುದ್ಧ ಕೀರ್ತ್ತಿಯೆನಿಪಾ ನಾರಾಯಣಂ ಗಂ ಪಧಾ  
ತ್ತಮೆಯಂಬೊಳ್ಳಿನ ಸಾಯಿಕಬ್ಬ ಗಮಜೇಯಂ ನಾಗವರ್ಮ್ಯಂ ಪದಾ |  
ಕ್ರಮಯುಕ್ತಂ ಗುಣಿ ಮಾದಿರಾಜನೆನಲದವ್ವೀರಲಕ್ಷ್ಮೀರವಾ  
ರಮಜೇವಲ್ಲಭಿರಪ್ಪತಿಷ್ಠಬುಧಬೃಂದಾನಂದನರ್ಜುಂದನರು ||೧೧||

ಶ್ರೀಗಂ ರಾಜ್ಯವಿಭೂತಿಗಂ ನೆಲೆಯನಿಪ್ಪಾತ್ಮೀಯಮಾಡೆಕ್ಕಭಾಂ  
ಣ್ಣಾಗಾರಂ ಮೊದಲಾಗೆ ಮಿಕ್ಕ ಬೆಸನಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಂ ಜಯ |  
ಶ್ರೀಗೇಹಂ ಕುಡೆ ಬೆತ್ತು ಶೌಚಗುಣಿ ದಕ್ಷಂ ಸ್ವಾಮಿಭಕ್ತಂ ಯಶ  
ಶ್ರೀಗಾವಾಸವೆನಲ್ಕೆ ಸಂದ ನರರಾರ್ ಶ್ರೀನಾಗವರ್ಮ್ಯಂ ಬರ ||೧೨||

ಎನೆಗೀತಂ ಯುದ್ಧ ದೋಳ್ ದಕ್ಷಿಣವಿಜಯಭುಜಾದಬ್ಬ ಮೊಂದಕ್ಕಜಾಂದಾ  
ಳ್ಳ ನೃಪಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಂ ಕುಡೆ ಚಮರರುಹಬ್ಬ ತ್ರತಯ್ಯಾವಳೇನಿ |  
ಸ್ವನನಾನಾ ಕೇತನಾಳಂ ಕೃತಮನಸಮದಣ್ಣಾಧಿನಾಥತ್ವಮಂ ಪೆ  
ತ್ತನಜೇಯಂ ನಾಗವರ್ಮ್ಯಂ ಸ್ಫುರವನಿದಳಿತೋಗ್ರಾಸುಹಿರ್ನಾರ್  
ಗವರ್ಮ್ಯ ||೧೩||

ಕರಮಿವಸಾಧ್ಯವೆಂಬ ಕೊಳನಂ ಭುಜಗಬ್ಬದೆ ಕೊಂಡನುಗ್ರಸಂ  
ಗರಜಯಿ ನಾಗವರ್ಮ್ಯವಿಭು ನಾಧಿಸಿದಂ ಸವಲಕ್ಕೆ ವಿಂಛಮಂ |  
ಪರಿಪರಿದೆಯ್ವಿ ವಿಂಛಪತಿ ಮಲ್ಲನನಾಜಿಯೊಳಂತು ಕೊಂದನಾ  
ದ್ಧುರರಿಪಿದನೊಂದೆ ಕೊಳ್ಳಿಯೊಳೆ ನೇವುಜದೇಶಮನೆಂ  
ಪ್ರತಾಪಿಯೋ ||೧೪||

ಅವುರದೆಂದು ಬೀಗಿ ಬೆಸೆದಿಪ್ಪನಿತ್ಯದೆ ಪೂಜ್ಞಾ ಪೋಗಿ ಡಂ  
ಗದ ಸವಲಕ್ಕೆ ವಿಂಛದ ವರಾಳದ ಲಂಜಿಯ ಕಕ್ರಗುಟ್ಟದ |

ಗ್ಗದ ನೃಪರಂ ಪಳಂಪಲಿದು ವೀರಶಿವಾಮಣಿ ನಾಗವರ್ಮನಂ  
ದದೆ ನೆಲನಂ ನಿಮಿಷ್ಠಾದವರಾಗ್ಗಗಳ ಚಕ್ರಿಯ ದಂಡನಾಯಕರು ||೧೫||

ಬಗೆದೊಂ ಜೇಳದೊಡೇನು ವೈರಿನೃಪಸರ್ವಸ್ವಂಗಳಂ ತಂದು ಚ  
ಕ್ರಗೆ ಗೊಬ್ಬಂಕದ ನಾಗವರ್ಮನಳವಂ ಬೆಟ್ಟಾದವೇಂ ಬೊನ್ನೂ |  
ತಿಗಳೇಂ ಜೇಳದೆ ರತ್ನಭೂಷಣಗಣಂಗಳ್ ಜೇಳವೇ ಪಾಜಿರಾ  
ಜಿಗಳೇಂ ಜೇಳದೆ ಗಂಧಸಿಂಧುರಭಟಾನೀಕಂಗಳೇಂ ಜೇಳವೇ ||೧೬||

ಮನವೊಲ್ಲಾ ಗ್ಗೀಯನಾರಿಂ ಪೊಗಳಸನೆವನೀಮಂಡನಂ ವೀರಲಕ್ಷ್ಮೀ  
ಸ್ತನಹಾರಂ ಪಾಜಿವಂಶಾಂಬರವಿಮುಕಿರಣಂ ಸತ್ಯರಾಧೇಯನೊಡಾ |  
ಯ್ಯನಿಧಾನಂ ಭೃತ್ಯಚಿಂತಾಮಣಿಯೆನಿಸಿದ ಜೊಂಪಿ ಯಶಸ್ವೀನದೀನ  
ತ್ತನನಾನಾನಾಬ್ಯಂರಂಗೀಕೃತವಿಬುಧಯಶಸ್ವಾಂಗಣಂ  
ನಾಗವರ್ಮ ||೧೭||

||ಕ|| ಎನೆ ನೆಗಳ್ ನಾಗವರ್ಮ್ಯಾಂ  
ಕನ ತಮ್ಮಂ ಧರ್ಮ್ಯಸುತನ ತಮ್ಮನ ಬಲದೇ |  
ವನ ತಮ್ಮನ ಭೀಮನ ತ  
ಮ್ಮನವೊಲು ಮಾಧವನು ಮಾರಮಾಧವನಾದ ||೧೮||

ದಾಕ್ಷಿಣ್ಯಜಳಧಿ ಬುಧಜನೆ  
ರಕ್ಷಾಮಣಿ ಮಾದಿರಾಜ ದಣ್ಣಾಧೀಶಂ |  
ರಕ್ಷಿಸೆ ಸತ್ಯವಿನಿವಹ  
ಕೃಷ್ಣಯನಿಧಿಯಾಯ್ತು ಚಕ್ರವರ್ತಿಯ ಕಟಕ ||೧೯||

ಕ್ಷಿತಿನೂತ ನಾಗವರ್ಮ್ಯನ  
ಸತಿಯಾಪ್ತಾಂಬಿಕೆ ವಿನೂತ ಕೌಶಿಕ ಗೋಪ್ತೋ |  
ದ್ಗತೆ ಜೆಂಪಿನೊಳಗಸುತೆ  
ಭೂಸುತೆ ತೀಲದೊಳೆನಿಸಿ ಭುವನವಿಶ್ವತೆಯಾದಳು ||೨೦||

ಅ ದಂಪತಿಗೆ ತನೂಭವ  
ನಾದಂ ನಾರಾಯಣಂ ಧರಾಮರಕುಳದು |  
ಗೋದಧಿವದ್ಧನವಿಧುಲ  
ಕ್ಷೀದಯಿತಂ ಬಂಧುಬೃಂದಕಲ್ಪಮಹೀಷ ||೨೧||



||ವ್ಯ|| ಕಮಣಾಕ್ಷಂ ಪುರುಷೋತ್ತಮಂ ವಿಬುಧಬೃಂದಾನಂದನಂ ಗೋಮಿನೀ  
 ರಮಣಂ ಬಾಹುಬಲೋದ್ಧತಾರಿದನುಜಪ್ರಭೃಂಸಕಂ ಶಂಖಪತ್ರ |  
 ಕ್ರಮನೋಹಾರಿಕರಾಬ್ಜನಂಬೆಸಕದಿಂ ವಿಶ್ವಾತನಾರಾಯಣೋ  
 ಪಮನಾದಂ ಹಿಮಕುಂದಚಂದನಯುಕ್ತೋಪ್ಯಾಭಾಸಿ ನಾರಾಯಣ ||೨೨||

||ವ|| ಆ ಮಹಾಮಹೀಶ್ವರಪ್ರಸಾದಾಸಾದಿತದೇವರಾಜವಿಭವಂ ವಿಣಾಸಿ ನಾಗವ  
 ಮ್ಯಾಂಕ [ || \* ] ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ ಮಹಾ  
 ಪ್ರಚಡ್ಧದ್ವಿಜನಾಯಕಂ ವಿದ್ವಿಷ್ಣುಭಯದಾಯಕಂ ವಾಜಿಕುಲತಿಳಕಂಕಮಳಮಾ  
 ತಫಣ್ಣಂ ಕವನಪ್ರಚಡ್ಧಂ ಸತ್ಯರಾಘೇಯಂ ಶೌಚಗಾಂಗೇಯಂ ಕೊಪ್ಪಿಯಮದ  
 ಭಂಜನಂ ಸ್ವಾಮಿಮನೋರಂಜನಂ ಬಂಧುಪಿಂತಾಪುಣಿ ಸುಜನರಕ್ಷಾಮಣಿ ಜಳದು  
 ಗ್ಗೃಹದವಾನಳಂ ವನದುಗ್ಗೃಹದವಾನಳಂ ಮೂಲೆಯವತ್ತರನುಗ್ರಹೋಟನಿರ್ವೇ  
 ರನಂ ವಿಂಧ್ಯಾಧಿಪ ಮಲ್ಲತಿರಚ್ಛೇದನಂ ಸೇವುಂದಿರಾಜಪ್ಪಂ ಸುಭವಜನಲಾಟ  
 ಪ್ಪಂ ಚಕ್ರಕೂಟಕಾಳಕೂಟಂ ಧಾರಾವರ್ಷದಭ್ವೇತ್ಪಾಟನಂ ಮಾರಸಿಂಧಮದ  
 ಮದ್ದನಂ ರಿಪುವನುಜಜನಾದ್ಧನಂ ವಿನಯರತ್ನಾಕರಂ ತ್ರಿಮುಕ್ತೈಕೋಕ್ಯಮಲ್ಲ  
 ಪಾದಾಬ್ಜಮಧುಕರನೆಂಬನ್ಯತ್ವನಾಮಂಗಳನಳಂಕರಿಸಿ ನಿಜಾಧೀಶ್ವರರಾಜ್ಞಿಯಿಂ  
 ಪ್ರತ್ಯಂತವಾನಿಗಳಾಗಿ ಮಲೆದ ರಿಪುನಿಪರ ಸಮಿತಿಯ ದರ್ಪಣಮಂ ಭೋದರ್ಪಣಮನ  
 ದಂಗಿಸಿ ತದೀಯ ಸರ್ವಸ್ವಮಂ ನಿಜೇಶಂಗೆ ತಂದುಕೊಟ್ಟು ಪತಿಪ್ರಸಾದಮಂ  
 ತನ್ನೊಳನಂದಿನಂ ಬೆಚ್ಚಿಸುತ್ತುಂ ದೀನಾನಾಥಬನ್ಮೃದ್ಯುಂದಯಧೋಜಿತದಾನೆ  
 ಸನ್ಮಾನಾದಿಗಳಂ ಸಂತೋಷಂ ಬಡಿಸುತ್ತುಂ ನಿಜಧರ್ಮಪತ್ನಿವೆರಸು ಧರ್ಮಾರ್ಥ  
 ಕಾಮಂಗಳನನುಭವಿಸುತ್ತುಂ ಸುಖದಿನಿದ್ದು ಶಕವರಿಷ್ಠ೯೯ನೆಯ ಸರ್ವ  
 ಜಿತು ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೩ ಬುಧವಾರದಂದು ತ್ರಿಮುಕ್ತೈಕೋಕ್ಯ  
 ಮಲ್ಲದೇವರು ಭೋದರಮಹಾದಾನದಕ್ಷಿಣಕಾಲದೊಳು ಸೇನಾಧಿಪತಿ ದ್ವಿಜನಾಯಕಂ  
 ನಾಗವರ್ಮಯ್ಯಂಗೆ ವಿವಾಹಂ ಮಾಡಿ ಧಾರಾಪೂರ್ವಕದಿಂ ಕೊಟ್ಟ ಸಕ್ಕರೆಗೆ  
 ಎಂಭತ್ತರೊಳಗೆಣ ತಡಕಲ್ಲುಂ ತ್ರಿಭೋಗಾಭ್ಯಂಶರ ನಿಂದಿಯಿಂ ಸರ್ವನ  
 ಮಕ್ಕವಾಗಿ ಕುಡೆ ಪಡೆದು ತಂದೆಗೆ ನಾರಾಯಣ ದೇವರುಂ ತಾಯಿಗಾದಿತ್ಯ  
 ದೇವರುಂ ಕಿಟಾಯಯ್ಯಂಗಯ್ಯೇಶ್ವರದೇವರುಂ ತಮ್ಮ ಜೆಸರಲು ತ್ರಿ  
 ನಾಗೇಶ್ವರದೇವರು ತಮ್ಮ ಪತ್ನಿಗೆ ಸರಸ್ವತೀಮಂಟಪಮಂ ಸುತಂಗೆ ಭೈರ  
 ವದೇವರುಂ ತಂಗೆಗೆ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರೊಳಗಾಗಿ ಬೇಟೆ ಬೇಟೆ ದೇವಾಲ  
 ಯಂಗಳಂ ಭಳಗೆ ಬಾಗಿಲ್ಪಾಡ ಸಂಧ್ಯಾಮರಮಂ ವಿಶ್ವಕರ್ಮನಿಮ್ಮೀತಮಾಗಿ ಅನಿ  
 ತುಮಂ ಮಾಡಿಸಿ ಗಣಪತಿ ಭಗವತೀ ಸಪ್ತಮಾತೃಕೆ ನಂದಿನಾಗರೋಗಗಾಗಿ ಸಮಸ್ತ  
 ದೇವತಾಪ್ರತಿಷ್ಠೆಗಳಂ ಮಾಡಿಸಿ ಕಾಣಮುಖಮುಖ್ಯರುಂ ಪರಮನ್ನೈಕ್ಕಿರು

ಮದ್ರ ಲೀವಾಗೇಶ್ವರ ಪದ್ವಿತೀಯ ದೇವರ ತ್ರಿಕಾಲಪೂಜೆಗಂ ತಪೋಧನರ ವಿದ್ಯಾರ್ಥಿ  
 ಮಾನೇಗಣಹಾರದಾನಕ್ಕಂ ಪಾಪುಳ ಪರಿವಾರದ ಜೀವಿತಕ್ಕಂ ದೇಗುಲದ ಪದ್ವಿಕ್ಕು  
 ಟತ ನವಕರ್ಮಕ್ಕವೆಂದು ಕೊಟ್ಟ ಅಲ್ಲಿಯ ಘಳೆಯ ಮತ್ತರು ೯೦ ಪೂಜೋಂಬಂ  
 ೩ ಸಾಸನೆಗಲ್ಲುಂ ಬಡಗಲಂಗಡಿ ೧೬ ಗಾಡ ೨ ಅಲ್ಲಿಯ ಸುಂಕಮಂ ಪಾಪುಳ  
 ಪರಿವಾರದ ಮನೆಯಂ ದೇವರೊಡಮೆ ನಿಜೇದ್ಯಕ್ಕೆ ಜೊಲ್ಲೆಯಾದಲೂ ಗದ್ದೆಗೆ  
 ಕೋಲ ಮತ್ತರು ೧ ಅನ್ನಿಲ್ಲಿಯ ಸಮಸ್ತ ಅಂಗಡಿಯ ಅವಲದಲೂ ಹೇಜಿಗೆ  
 ಭತ್ತ ದೇವಮಾನ ೨ ಹೆಜ್ಜಂಕ ಹೇಜಿಗೆ ಭತ್ತ ಬಳ್ಯ ೧ ಕತ್ತೆಯ ಹೇಜಿಗೆ  
 ಜೊಗೆ ಭತ್ತ ಮಾನ ೩ ಎಲೆಯ ಸುಂಕ ಮಾಪಿಗೆ ಕಟ್ಟು ೨ ಬಳಿಯಲೆಯ  
 ಹೇಜಿಗೆ ೫ ಬೆಜುಂಕಕ್ಕೆ ದ್ರಮ್ಮ ೧ ಆ ಬಳಿ ಎಲೆ ೨೦೦ ಅಡಕೆಯ ಬೇರಿಗೆ  
 ಅವಲದ ಬಳಿಯಂ ಪಡ ೨ ಬೆಜುಂಕಕ್ಕೆ ದ್ರಮ್ಮ ೧ ಆ ಬಳಿಯ ಅಡಕೆ ೨೫ ಕತ್ತೆಯ  
 ಬರಕಕ್ಕೆ ಜೊಗೆ ಅಡಕೆ ೨೦ ನೀರೆಯ ಸುಂಕ ಪೂಜಕೆಗೆ ಪಾಗ ೨ ನೀರೆಗೆ ಪಾಗ  
 ೧ ಕೊಟ್ಟಿಯ ನೀರೆಗೆ ಜೊಗೆ ಪಡ ೧ ದೇಡ ನೀರೆಗೆ ಜೊಗೆ ಪಡ ೧ ಜೈತ್ರದ  
 ಪರ್ಬಕ್ಕೆ ಅದಿತ್ಯವಾರದ ನಿಂಗವಟ್ಟಿಗೆ ೨ ಪವಿತ್ರದ ಪರ್ವಕ್ಕೆ ಅದಿತ್ಯವಾರದ ನಿಂಗ  
 ವಟ್ಟಿಗೆ ೨ ನಿಂಗನೆಟ್ಟಿಯ ತಮ್ಮ ಭೋಗನೆಟ್ಟಿಯಂ ಸಮಸ್ತ ನಗರರುಂ ದೇವರ್ಗ್ಗ  
 ಸಮಸ್ತ ಅಂಗಡಿಯಲೂ ಬಟ್ಟು ಜೈತ್ರದಲೂ ದ್ರಮ್ಮ ೧ ಪವಿತ್ರದಲೂ ದ್ರಮ್ಮ ೧ ಅನ್ನಿ  
 ಲ್ಲಿಯ ಎದ್ದಿರಾಯಗರುಂ ನಾಗೇಶ್ವರದೇವರ್ಗ್ಗ ೯೦ ಮತ್ತರಲೂ ತಂತಮ್ಮಾಯಮಂ  
 ಬಟ್ಟರು ||

ದಡ್ಡ ನಾಯಕಂ ನಾಗವಮ್ಮಯ್ಯಂ ತವಗೆ ಪ್ರಭುಸಾಮ್ಯಕ್ಕೆ ಮತ್ತರು ೧೦೦  
 ಅಷ್ಟಭೋಗ ಅಂಗಡಿಸುಂಕ ಅರುವಡ ಪೋಂಬ [ಉರ] ಕೇಜನಾಮ್ಯಂ ಪ್ರಭು  
 ವಿಂಗೇ ಪ್ರತಾಧ್ಯಯನಕೇಳಸಂಪನ್ನರುಂ ಚತುರ್ವೇದಪಾರಗರ ಕಾಲಂ ಕಟ್ಟಿ  
 ಹಿರಡ್ಡ ಸಹಿತ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಐವಡಿಬ್ಬರು ಬ್ರಾಹ್ಮಣಗ್ಗೋರೋ  
 ಬ್ಬರ್ಗ್ಗ ಮತ್ತರು ೧೦ ೧ ಕೊಟ್ಟ ಅಲ್ಲಿಯ ಗಡಿಂಬದ ಗಳೆಯ ಮತ್ತರು ೫೨೦  
 ಮನೆ ೫೨ ಮನೊಬ್ಬ ಮಹಾಜನಂ ಪ್ರಭುಗಳುಂಬಳಯುಮಂ ದೇವರುಂಬಳ  
 ಯುಮ ಸರ್ವವಾಧಾಪರಿಹಾರಮಾಗಿ ಕಾಡೊಡುವರು ||

ಇನ್ನೀ ಧರ್ಮಮಾನಾವನೋಬ್ಬಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂ ವಾರಣಾಸಿಯೊಳಂ  
 ಕುರುಕ್ಷೇತ್ರದೊಳಂ ಸಾನಿಬ್ಬ ಬ್ರಾಹ್ಮಣಗ್ಗ ಸಾನಿರ ಕಪಿಲೆಯಂ ಕೋಡುಂ  
 ಕೊಳಗುಮಂ ಪಂಪರತ್ನಂಗಳಿಂ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಪುಣ್ಯವನೆಯ್ದು ಗು || ಇದನಳದ  
 ನನಿಬರು ಬ್ರಾಹ್ಮಣರುಮನನಿತುಂ ಕಪಿಲೆಯುವನಾ ಪುಣ್ಯತೀರ್ಥದೊಳಳದ  
 ದೇವಮನೆಯ್ದು ಗು ||

ಬಹುಭಿವ್ಯನುಧಾ ಭುಕ್ತಾ ರಾಜಭಿನ್ಯಗರಾದಿಭಿಃ  
ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಶ್ಚ ಸ್ಯ ತಸ್ಯ ತದಾ ಭವಂ |  
ನ ವಿಷಂ ವಿಜಮಿತ್ಯಾ ಹುದ್ದೇವಸ್ಯಂ ವಿಜಮುಚ್ಯತೇ  
ವಿಜಮೇಕಾಕಸಂ ಹಂತಿ ದೇವಸ್ಯಂ ಪುತ್ರಪಾತ್ರಿಕಂ || ೨೩ ||

ಸೃದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೇ ಹರೇತಿ ವನುನ್ದರಾಂ |  
ಪುಷ್ಪಿವ್ಯರ್ಷನಹಸ್ತಾಣಿ ವಿಷ್ಣಾಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ || ೨೪ ||

ಜನನಾಥಾಗ್ರಣಿ ಚಕ್ರವರ್ತಿಶಕಂ ಪುತ್ರಾನ್ವಿತಂ ಕೀರ್ತಿವ  
ದ್ಧನನಾಥಾಗ್ರಹವಮಲ್ಲದೇವನೇಯಂ ಸಂವೃದ್ಧಿಯಂ ನಾಗವ |  
ಮ್ಯುನ ವಂಶಂ ತಳೆದಿಕ್ಕಿಣಾತಳದೊಳಾ[ಪಂದ್ರಾ]ಕ್ಕ  
ಮೀಧಮ್ಯವ  
ದ್ಧನಮಂ ಮಾಳ್ವ ಜನಕ್ಕೆ ನಾಗೇ ವಿಜಯಂ ಭದ್ರಂ ಕುಭಂ  
ಮಂಗಲಂ || ೨೫ ||

ಈ ನಾಸನಕ್ಷರಮಂ ಬರೆದು ಪೊಯ್ದಂ ಧರ್ಮೋಪ . ಪುರದ ಕೇರಿಯ  
[ತಿ]ಟುವ . . . . .

## 4

## Eklārā, Mukhed Taluk

- ೧.<sup>1</sup> ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾ
೨. ಶ್ರಯಕುಳತಿಳಕಂ ಜಾಳುಕ್ಕಾಭರಣಂ
೩. ಶ್ರೀಮತ್ಪ್ರೇಮೋಕ್ತಮಲ್ಲದೇವರ ವಿ
೪. ಜಯರಾಜ್ಯಮುತ ರೋತ್ತರಾಭಿವೃದ್ಧಿ

1. The beginning is lost.

೫. ಪ್ರವರ್ಧ್ಯವಾನಮಾಚಂದ್ರಾಕೃತಾರಂ
೬. ಬರಂ ಸುತ್ತುಮಿರೆ ತತ್ಪಾದಪ
೭. ದ್ವೀಪಜೀವಿಗಳಪ್ಪ ತ್ರೀಮದ್ವಿಧ್ವ
೮. ನಾಯಕಂ ಕಾಳಿದಾಸಯ್ಯನ ಮಗ
೯. ಕೇಸಿರಾಜನುಂ ಮನ್ನೆಯ ನಾಕರಸ
೧೦. [ನಂ] ಸಕವರ್ಷ ೯೭[೦]ನೆಯ ವಿರೋ
೧೧. ಧಿ ಸಂವತ್ಸರದ ಪುರೈ ಬಯಳ ಪ
೧೨. ಇಮ್ಮಿ ಅದಿಕ್ಕವಾರಪನ್ನು ಪೊ
೧೩. ಕೃಲಗಾವೆಯ ಮಲ್ಲಗಾವುಕ್ಕ
೧೪. ಪವಡಿನಿದ ದೇಗುಲ
೧೫. ಕೈ ಧಾರಾಧಾರ್ವಕಂ ಪವಡಿಕೊಟ್ಟ ನೆಲ
೧೬. ಪವವನೆ ನಿಂಫನೆ
೧೭. ಕೋಲ ಮತ್ತರಿಪ್ಪ
೧೮. ತೊಂದು ಅಂಕದೊಳು
೧೯. ಮತ್ತ ೨೧ ಪೂದೋ
೨೦. ೪ ಮತ್ತರೊನ್ನು [ಪೊ]
೨೧. ಲೆಗೇರಿಯ [ಪಾ]
೨೨. ೪ರೆಮತ್ತರು [ಪುರ]
೨೩. ೮ ಕೇರಿಯು ಇನ್ನಿ
೨೪. ನಿತಕ್ಕೈ ನಿಬನ್ನದಿಂ ತಿ
೨೫. ಜುವರುವಣ ಗ
೨೬. ದ್ವಾಣಂ ಎರಡು ಇನ್ನಿ
೨೭. ದು ಪೊಳಗಾಗಿ ಸರ್ವ್ವ
೨೮. ನಮಸ್ಕ ಪರಿಪಾರ
೨೯. ಇ ಧರ್ಮಮನೆ
೩೦. [ಗೆಯದಡವಂ] ಪಾರ
೩೧. ಕಾನಿಯಲು ಕವಿ .
೩೨. . ಬ್ರಾಹ್ಮಣರು
೩೩. ವಂ ಗೊ . . . . .

೨೪. . . ಸಾಗುರ್ಗ | ಸಾಮಾ  
 ೨೫. [ನೋ]ಯಂ [ಧರ್ಮಸೇತು]  
 ೨೬. ನಿ[ರ]ಪಾಣಾಂ ಕಾಳೇ ಕಾಳೇ  
 ೨೭. ಪಾಳನೀಯೋ ಭವ  
 ೨೮. ದ್ವಿಃ ಸವ್ಯಾಸೇತಾ [ ಸ್ಯಾ ]  
 ೨೯. ಗಿನ ದಾತ್ತಿವೇನ್ದ್ರಾ  
 ೪೦. ನ್ ಭೂಯೋ ಭೂಯೋ  
 ೪೧. ಯಾಚತೇ ರಾಮಚ  
 ೪೨. ಸ್ಥಿಃ [1\*] ಸ್ವದತ್ತಂ ಪರ  
 ೪೩. ದತ್ತಂ ವಾ ಯೋ ಪ  
 ೪೪. ರೇತು ವನುಸ್ಥರಾಂ  
 ೪೫. ಪಪ್ಪಿವರಿಪಸ  
 ೪೬. ಹಬ್ರಾಣಿ ವಿಜ್ಞಾ  
 ೪೭. ಯಾಂ ಜಾಯತೇ  
 ೪೮. ಕ್ರಿಮಿಃ ||



### Sugaon, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ [ಪ್ರಧೀಪ]  
 ೨. [ಬೃಭ] ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ [ಪರಮ]  
 ೩. ಭಟ್ಟಾರಕ ಸತ್ಕಾರ್ಯಕುಳಶಿಕಂ  
 ೪. ಪಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ಪ್ರೇಮೋ  
 ೫. ಕೈಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮು  
 ೬. ಶ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ

೭. ಮಾಜಂದ್ರಾಕೃತಾರಂಬರಂ ಸಲುತ್ತ  
 ೮. ಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ  
 ೯. ಪ್ಪ ತ್ರೀಮ . . [ಸಾಬಿ]ಯ ಜಿಗ್ಗಣೆ  
 ೧೦. ಗೋರಿಕ . . . . ರ ಮಗಂ ತ್ರೀ  
 ೧೧. . . . ಯ್ಯನಾಯಕರು ಸಕವರ್ಷದ  
 ೧೨. ೯೭[೨]ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರ  
 ೧೩ [ದ ಜೀಷ್ಯ] ಬಹುಳ ಪಂಚಮಿ ಆದಿತ್ಯ  
 ೧೪. ವಾರದಂದು ಭೈ[ಕ್ಯ]ಲಗಾವೆಯ ಮಾ  
 ೧೫. ಲಗೌಣಿ ಮಾಡಿನಿದ ವೇಣುಲ ಕೈ  
 ೧೬. . . . ವಿರಗಿಯ ತಮ್ಮ ಭಟ್ಟ  
 ೧೭. ಸಾ . . . ಯ್ಯೋಳಗೆ ಧಾರಾಜ  
 ೧೮. [ವ್ಯ]ಕಂ ಮಾಡಿ [ಭಟ]ಯ ಮಾಕೋಳ್ವ  
 ೧೯. [ನೆ] ಕೋಲೋಳ್ವಟ್ಟು ನೆಲ ಮತ್ತರಯ್ಯತ್ತು



### Eklāṅṅ, Mukhed Taluk

- ೧ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ  
 ೨. ತ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾ  
 ೩ ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ  
 ೪ ಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕು  
 ೫ ಇತಿಳಕಂ ಜಾಳುಳ್ಳಾಭರಣಂ ತ್ರೀ  
 ೬. ಮತ್ತೈಕೋಳ್ವಮಲ್ಲದೇವರ ವಿಜ  
 ೭ ಯರಾಜ್ಞ ಮುತ್ತರೋತ್ತರಾಧಿಪ್ಪ

೮. ದ್ವಿ ಪ್ರವರ್ಧವಾಸಮಾಚಂದ್ರಾ
೯. ಕೃತಾರಂಭರಂ ಸ್ವಾತ್ತಮೀ ಸ
೧೦. ಮಧಿಗತಪಂಚಮಹಾರಬ್ಧಿ
೧೧. ಮಹಾನಾಮನ್ತ ವಿಜಯಲ
೧೨. ಪ್ರೇಕಾನ್ತ ಅನುರಾವಶೀಪುರವ
೧೩. ರೇಶ್ವರ ಸಮರಮಹೇಶ್ವರಂ ಕ
೧೪. . . . ಕಾಮಂ ಭಜಬಳಭೀಮಂ
೧೫. ವೈರಿಭೇರುದ್ಧಂ ನಿರಳಂಕಮಲ್ಲಂ
೧೬. ಕಟಕದ ಗೋವಂ ಅದ್ವಿನ ನಿಂಗಂ
೧೭. ತ್ರೀಮತ್ತೈಳೋಕ್ಯಮಲ್ಲವೇವ
೧೮. ರ ಪಾದಪಂಕಜಭ್ರಮರ ನಾ
೧೯. ಮಾದಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಪ್ರೀ
೨೦. ಮನ್ಮಹಾಸಾಮನ್ತಂ ಕರ್ಕೃಪರ
೨೧. ಸ ಸಕವರ್ಷ ಲಲಿತನೆಯ ಪ
೨೨. ರಾಭವ ಸಂವತ್ಸರದ ಪು
೨೩. ಸ್ಯ ಶುದ್ಧ ಚಟ್ಟಿ ಆದಿತ್ಯವಾ
೨೪. ರದಂದಿನುತ್ತರಾಯಣ ಸಂ
೨೫. ಕ್ರಾಂತಿ ನಿಮಿತ್ತದಿಂ ಸಖ್ಯರ
೨೬. ಗೆಣ್ಣತ್ತನಾಲ್ಕು ಬಳಿಯೊಕ್ಕು
೨೭. ಲಗಾವೆಯ ಮಲ್ಲೇಶ್ವರವೇವ
೨೮. ಗ್ಗಿ ಯೂರೋಳು ಜಂದ್ರಾಕ್ರ
೨೯. ತಾರಂಭರಂ ಸ್ವಾಂತಾ ಸರ್ವ
೩೦. ನಮಸ್ಕಂ ಮಾಡಿ ಧಾರಾಪ್ತಾ
೩೧. ವ್ಯಕಂ ಮಾಡಿ ಕೊಟ್ಟ ಕೋಲ ನೆಲ
೩೨. ಮತ್ತರಿಷ್ಟತ್ತನಾಲ್ಕು ಮನೆ
೩೩. ಯು ನಿವೇಶನವೊಂದು ನೀಮೆ
೩೪. ಮೂಡಲು ಸುಗ್ಗಾವೆಯ ಪೊ
೩೫. ಲ ಮೋರೆ ಬಡಗಲು ಒಟ್ಟಿ
೩೬. ತೆಂಕಲು [ಎಲವದ] ಮೇರೆ

೭. ಮಾಚಂದ್ರಾಕೃಷ್ಣಶಾರಂಬರಂ ಸಲುತ್ತ
೮. ಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ
೯. ಪ್ಪ ಪ್ರೀಮ . . [ನಾಬಿ]ಯ ಪೆಗ್ಗೊಡೆ
೧೦. ಗೋರಿಕ . . . . ರ ಮಗಂ ಲೀ
೧೧. . . . ಯ್ಯನಾಯಕರು ಸಕವರ್ಷದ
೧೨. ೯೭[೨]ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರ
೧೩. [ದ ಜೀಷ್ಯ] ಬಹುಳ ಪಂಚಮಿ ಅದಿತೃ
೧೪. ವಾರದಂದು ಪೋ[ಕ್ಕು]ಲಗಜಿಯ ವಾ
೧೫. ಲಗೌಡ್ ಪಾಡಿನಿದ ದೇಗುಲಕ್ಕೆ
೧೬. . . . ಎರನೆಯ ತಮ್ಮ ಭಟ್ಟ
೧೭. ನಾ . . . ಯ್ಯೋಳಗೆ ಧಾರಾಪೂ
೧೮. [ವ್ಯಕ್ತ]ಕಂ ಮಾಡಿ [ಫಲಿ]ಯ ಪಾಕೋಳ್ಳ
೧೯. [ನೆ] ಕೋರೀಕ್ಕೊಟ್ಟ ನೆಲ ಮುತ್ತರಯ್ಯತ್ತು

## 6

## Eklāra, Mukhed Taluk

೧. ಸ್ತುತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
೨. ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾ
೩. ಪಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
೪. ಮಾಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕಾ
೫. ಇತಿಳಕಂ ಜಾಳುಕ್ಕಾಭರಣಂ ಶ್ರೀ
೬. ಮತ್ತೈಲೋಕ್ಕಮಲ್ಲದೇವರ ವಿಜ
೭. ಯರಾಜ ಮುತ್ತರೋತ್ತರಾಭಿವ್ಯ



೮. ದ್ವಿ ಪ್ರವರ್ಧವಾನಮಾಚನ್ದಾ
೯. ಕೃತಾರಂಬರಂ ಸೂತ್ರಮಿರೆ ಸ
೧೦. ಮಧಿಗತಪಂಚಮಹಾರಬ್ಧಿ
೧೧. ಮಹಾನಾಮಂತ ವಿಜಯಲ
೧೨. ಕ್ಷೇಕಾಂತ ಅನುರಾವಶೀಪುರವ
೧೩. ರೇಶ್ವರ ಸಮರಮಹೇಶ್ವರಂ ಕ
೧೪. . . . ಕಾಮಂ ಭಜಬಕಭೀಮಂ
೧೫. ವೈರಿಭೇರುಣ್ಣಂ ನಿಗಲಂಕಮಲ್ಲಂ
೧೬. ಕಟಕದ ಗೋಪಂ ಅದ್ವಿನ ನಿಂಗಂ
೧೭. ತ್ರೀಮುಕ್ತೈಕೋಕ್ತ ಮಲ್ಲವೇವ
೧೮. ರ ಪಾದಪಂಕಜಭ್ರಮರ ನಾ
೧೯. ಮಾದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ತ್ರೀ
೨೦. ಮನ್ಮಹಾಸಾಮಂತಂ ಕರ್ಕೃಪರ
೨೧. ಸ ಸಕವರ್ಷ ಲಲಿತನೆಯ ಪ
೨೨. ರಾಭವ ಸಂವತ್ಸರದ ಪು
೨೩. ಪ್ಯ ಶುದ್ಧ ಚಟ್ಟಿ ಅದಿತ್ಯನಾ
೨೪. ರದಂದಿನುತ್ತರಾಯಣ ಸಂ
೨೫. ಕ್ರಾಂತಿ ನಿಮಿತ್ತದಿನ ಸಖ್ಯರ
೨೬. ಗಣ್ಯತನಾಲ್ಕು ಬಳಿಯೊಕ್ಕು
೨೭. ಲಿಗಾವೆಯ ಮಲ್ಲೇಶ್ವರದೇವ
೨೮. ಗೈ ಯೂರೋಕಂ ಚಂದ್ರಾಕೃ
೨೯. ತಾರಂಬರಂ ಸ್ವಂತಾ ಸವ್ಯ
೩೦. ನಮಸ್ಕಂ ಮಾಡಿ ಧಾರಾಪ್ತ
೩೧. ವ್ಯಕ್ತಂ ಮಾಡಿ ಕೆಂಟು ಕೋಲ ನೆಲ
೩೨. ಮತ್ತರಿಪ್ಪತ್ತನಾಲ್ಕು ಮನೆ
೩೩. ಯ ನಿವೇಶನವೊಂದು ನೀಮೆ
೩೪. ಮೊಡಲಂ ಸುಗ್ಗಾವೆಯ ಪೊ
೩೫. ಲ ಮೋರೆ ಬಡಗಲಂ ಬಟ್ಟಿ
೩೬. ತೆಂಕಲಂ [ಎಲವದ] ಮೋರೆ

೨೭. ಪಡುವಲು ಸಾಸನೆ ಸ್ತಂಭ  
 ೨೮. ಅವಶ್ಯಂಧ್ರದಿವಾಕರ<sup>೨</sup>  
 ೨೯. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇ  
 ೪೦. ತು ನಿವಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾ  
 ೪೧. ಲನೀಯೋ ಭವದ್ಧಿಃ ಸದ್ವ್ಯಾ  
 ೪೨. ನೇಕಾನ್ ಭಗಿನಃ ಪಾತ್ಥಿಗವೇಂ  
 ೪೩. ದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮ  
 ೪೪. ಚಂದ್ರಃ || ಸ್ವದತ್ತಂ ಪರದ  
 ೪೫. ತ್ತಂ ಪಾ ಯೋ ಪರೇತ ಪ  
 ೪೬. ಸುಂನೈರಾ ಪಪ್ತಿವ್ಯರ್ಪಣ  
 ೪೭. ಹಸ್ತಾಜಿ ವಿಜ್ಞಾಯಾಂ  
 ೪೮. ಜಾಯತೇ ಕ್ರಿಮಿ [\*] ||

7

### Khānāpur, Deglur Taluk

#### First side

೧. . . . .  
 ೨. [ಶ್ರಯ ಶ್ರೀ ಪ್ರಿ]ಭ್ಯವಲ್ಲ  
 ೩. ಭ ಮಹಾರಾಜಾಧಿರಾಜ  
 ೪. ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾ  
 ೫. ರಕಂ ಸತ್ಯಾರ್ಥಯಕುಳ  
 ೬. ತಿಳಕಂ ಜಾಳುಕ್ಕಾಭರ

<sup>2</sup> This seems to have been engraved through mistake.

೨. ಐತಿಹಾಸಿಕವಾದ ಕಥೆಗಳು  
 ೩. ದೇವರು ಕಲ್ಪಿಸಿದ ನೆ  
 ೪. . . . . ಸುವಿ  
 ೫. . . . . ದವಿ ರಾ  
 ೬. ಜ್ಞಾನ . . . ಮಿಶ್ರ ಸ<sup>1</sup>

*Second side*

೧. ಮಹಾಪ್ರಭು  
 ೨. ಧರ್ಮನಾಯಕ . . .  
 ೩. . . . . ಪ್ರೇಮ  
 ೪. ತ್ ಕಾಲದಾದ್ಯಂತ  
 ೫. ಇವು ಸುವಿದಿ ರಾ  
 ೬. ಜ್ಞಾನೇಶ್ವರನು  
 ೭. ಅದ್ವೈತ . . . ಸದರಿ .  
 ೮-೧೦. Effaced.  
 ೧೧. . [ಕವಿತೆ]ಯೇ  
 ೧೨. ಇವು ಅದ್ವೈತ ಕ . .  
 ೧೩. ಕೇವಲವೇ . . .  
 ೧೪. . ಪದ್ಧತಿಯೇ  
 ೧೫. ಯು ನಾಯಕನು  
 ೧೬. . . . . ಮಯ್ಯ  
 ೧೭-೧೮. Illegible.  
 ೧೯. ಕಾಲ್ಪನಿಕ ಭಾರತ  
 ೨೦. ವ್ಯಕ್ತಿಯೇ ಮಾಡಿ . .  
 ೨೧. . . . [ಕವಿ]ಯೇ

*Third side*

- ೧-೪. Illegible.  
 ೫. . . ಪದ್ಧತಿಯೇ

<sup>1</sup> The continuation is effaced.

೬. ರಂ . . . . ಸ್ವದತ್ತಂ
೭. ವಾ ವರದತ್ತಂ ವಾ
೮. ಯೇ ಹರೇತು ವಸುಂ
೯. ಧರಾ ವಪ್ತಿವ್ಯಂ
೧೦. ವಸಹದ್ರಾಣಿ
೧೧. ವಿಜ್ಞಾಯಮಂ ವಾ
೧೨. ಯತೇ ಕ್ರಿಮಿಃ ||

## Sūmāśvara II

8

### Tadkhāl, Deglur Taluk

೧. . . . . ಭೂಯಾಜ್ಞಿನೇಂದ್ರಾ . . .
೨. . . . . ಭನಾಃಸೈಕತೀರ್ಥ .
೩. . . . . ತ ಪ್ರಭಿಸ್ತ ಭನಮಾನ . .
೪. . . ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ
೫. [ವೃದ್ಧಿವೀ]ವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ
೬. [ವರ]ಮೇಶ್ವರ ವರಮುಖ್ಯಾರಕಂ ಸತ್ಯಾಶ್ರ
೭. [ಯ]ಕುಲತೀರ್ಥಕಂ ಪಾಳುಹ್ಯಾಭರಣಂ ಶ್ರೀಮದ್ಭ
೮. [ವನೈ]ಕಮಲ್ಲವೇವರ ವಿಜಯರಾಜ ಮುತ್ತ
೯. [ರೋ]ತ್ತ ರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನವಾಚಂದ್ರಾಕ್ಷ
೧೦. [ತಾರಂ] ಸಮುತ್ಪದಿಸಿ ತತ್ಪಾದಪದ್ಮೋಪಪಾದ
೧೧. [ಸವ.]ಧಿಗತಜಂಜಮಹಾರಾಜ ಮಹಾಮ
೧೨. [ವ್ಯಕ್ತೇಶ್ವ]ರನಮರಾವತೀಪುರವರೇಶ್ವರಂ

೧೩. [ಸಂಗ್ರಾ]ಮರಾಮಂ ಭುಜಬಳಭೀಮಂ ನೆರವೊಡೆ  
 ೧೪. [ಗೃಂ]ವೈರಿಭೇರುಣ್ಣಂ ನಿಗಲಂಕಮಲ್ಲಂ ಕೇತ್ತಿ  
 ೧೫. [ಗ] ನಲ್ಲ ಕಟಕದ ಗೋವಂ ಬಂಟರ ಬಾವಂ ಬಿ  
 ೧೬. . . . ರುದತ್ತಿ ನೇತ್ರಂ ಪರನಾರೀಪುತ್ರಂ ನಾಹ  
 ೧೭. ನೋತ್ತುಂಗನಣ್ಣನಸಿಂಗ ನಾಮಾದಿ  
 ೧೮. ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿ  
 ೧೯. ತು ತ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ [ಕಕ್ಕ]  
 ೨೦. . . . .<sup>1</sup>  
 ೨೧. ಕರ ಗುಡ್ಡ ಸಮಸ್ತರಾಜ್ಯಭರನಿರೂ  
 ೨೨. ವಿತ ಮಹಾಮಾತೃ ಪದವೀದಿ[ರಾ]  
 ೨೩. ಜಮಾನೆ ಮಾನೋನ್ನತ ಪ್ರಭುಮಂತ್ರೋ  
 ೨೪. ತ್ಸಾಹರಕ್ತಿತ್ರಯಸಂಪನ್ನಂ ಸುಜನ  
 ೨೫. ಪ್ರಸನ್ನಂ ಬನ್ದು ಜನಜಿನ್ತಾಮಣಿ ವಾಜಿಕುಳಂ  
 ೨೬. ಬರದ್ವು ಮಣಿ . . . . .  
 ೨೭. ಸಿಂಗ ನಾಮಾದಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸ  
 ೨೮. ಹಿತು ತ್ರೀಮದ್ವಜ್ರ ನಾಯಕಂ ಕಾಳಿಮಯ್ಯಂ [ಕ]  
 ೨೯. [ರ]ಡಕಲೊಳ್ಳಾಡಿಸಿದ ನಿಗಲಂಕಮಲ್ಲ  
 ೩೦. ಜಿನಾಲಯಕ್ಕೆ ಶಕವರ್ಷ ೯೯೩ನೆಯ ಸಾ  
 ೩೧. ಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ  
 ೩೨. ಪಂಚಮಿ ೫ ಶುಕ್ರವಾರದನ್ನಿ ನುತ್ತುರಾಯಣ  
 ೩೩. ಸಂಕ್ರಾಂತಿ ಪರ್ವನಿಮಿತ್ತದಿಂ ಧಾರಾ  
 ೩೪. ಪೂರ್ವಕಂ ಮಾಡಿ ದೆಯುಗಾವೆಯ ತಡಕ  
 ೩೫. ಲೆ ಡೆಪೊಂದರೆರಡೂರ ಪ್ರಜೆಗಳ ಸನ್ಮತ  
 ೩೬. ದಿಂ ಬಿಟ್ಟ ಕರಿಯು ನೆಲಂ ಮಾಡನಸಿಂಗಂ ಕೋ  
 ೩೭. ಲಮುತ್ತ ರೈವತ್ತಂಕಮೊಳಂ ಮತ್ತರು ೫೦  
 ೩೮. ಅಜಲಗೆಯೂರ ಮುಂದಣ ಪೋಮೇ  
 ೩೯. ರೆಯ ಪಳ್ಳದ ತಡಿಯಲು ಬಾಯುಗಾ

<sup>1</sup> This line is completely erased.

೪೦. ವೆಯಾ ಪೊಲದಲಾ ಬಿಟ್ಟ ಪೂವಿನ ತೋಂಟ  
 ೪೧. ಆ ಕೋಲ ಮತ್ತರು ೧ ತಡಕಲ್ಲ ಪ್ರಭು  
 ೪೨. ದಣ್ಡನಾಯಕಂ ನಾಗವರ್ಮಯ್ಯನೊಮ್ಮಲ್ಲಿ  
 ೪೩. ಯ ಮಹಾಜನಮೂರೂರಿಂ ಮೂಡಲಾ ನಾಗೇ  
 ೪೪. ರ್ವರದೇವರ ತೋಂಟದಿಂ ಬಡಗಲಾ ಪಳ್ಳದ  
 ೪೫. ತಡಿಯಲ್ಲೊಟ್ಟ ಪೂವಿನ ತೋಂಟಂ ಮ  
 ೪೬. ತ್ತರು ೧ ಘಾಡ ೧ ಇನ್ನೀ ಧರ್ಮಂ ನ  
 ೪೭. ಗರ ಮಹಾಜನದ ಧರ್ಮಂ ನೈಷ್ಠಿಕ  
 ೪೮. ಸ್ಥಾನಮಿಲ್ಲಿ ಪುಟ್ಟಿದರ್ಥಂ ಪಣ್ಣಸ್ತು<sup>೨</sup>  
 ೪೯. ರಿಷಿಯ[ಗ್ಗಾ]ಹಾರದಾ . . . . .  
 ೫೦. . ಮಾರ್ಗದೊಳಂ ನಗರ ಮಹಾಜ . . .  
 ೫೧. ಕೊಡ್ತು ಪ್ರತಿವಾಳಿಸುವರ್ ಅರು . .  
 ೫೨. ಬೆಳ್ಳಯ ದ್ರವ್ಯಂ ||  
 ೫೩. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾ[ಣಂ]  
 ೫೪. ಕಾಳೇ ಕಾಳೇ ಪಾಳನೀಯೋ ಭವದ್ವಿಃ [ಸ]  
 ೫೫. ವ್ಯಾನೇತಾನ್ ಭಾವಿನಃಪ್ರಾಪ್ತೀವೇನ್ಮಾನ್ ಭೂ  
 ೫೬. ಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಭದ್ರಃ  
 ೫೭. ಬಹುಭಿವ್ಯಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿವ್ಯಸರಾ  
 ೫೮. ದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ [ತ]  
 ೫೯. ಸ್ಯ ತವಾ ಭವಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ  
 ೬೦. ಯೋ ಪರೇತ ವಸಂಫರಾಂ ಪಶ್ಚಿವ್ಯರ್ಷಸ  
 ೬೧. ಪಸ್ಮಾದಿ ವಿಜ್ಞಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ||

<sup>2</sup> At least one line after this appears to have been lost

## Vikramāditya VI

9

## Yēragi, Deglur Taluk

೧. <sup>1</sup> ದೇವವಿಜಯರಾಜ್ಯ ಮುಕ್ತ ರೋತ್ತ ರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ  
ಮಾಜಂದ್ರಾಕೃತಾರಂ ಕಲ್ಯಾ
೨. ಐಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ  
ರಾಜ್ಯಂ ಗೆಯುತ್ತಮಿರೆ ತ್ರೀಮ
೩. ಚ್ಯಾಳುಕೃವಿಕ್ರಮವರ್ಷದ ೩ [೮]ನೆಯ . . . ಸಂವತ್ಸರ  
ಕಾರ್ತಿಕಕದಮಾವಾಸ್ಯೆ ಸೂ
೪. ಯ್ಯಗ್ರಹಣಪರ್ವದಂದು ತ್ರೀಮ . . . . .  
ಗಳಧಿಪ್ಪಾಯಕಂ ಮಾಜಿಕ
೫. ಭಾಗ್ಯಾರಿಗಂ ದಪ್ಪನಾಮಕಂ [ಚಟ್ಟಿಪ]ಯ್ಯಂಗಳು  
ಸರ್ವನಮಸ್ಯದಗ್ರಹಾರಂ ಏರಿಗೆಯ
೬. ತ್ರೀ ಮೂಲಸ್ಥಾನವೇವರ ಪೂರ್ವಪ್ರತಿಷ್ಠೆಯ ಮತ್ತರು ೬ ಮನೆ  
೧ ಪೋಲಂ ಕೋಲ ಮತ್ತ
೭. ರು ೧ ಗಾಜಪಾಯಲಿ ೧ [ನಗರಗಳು] . . . ಕೊ[ಂಡ]  
ಪೋಜಗಜ ಭತ್ತದ ಮೊಟ್ಟಿ
೮. ೧ ಮಾನ ೧ ಎಲೆಯ ನೆಟ್ಟಿಯರು ಕೊಟ್ಟ ಪಾಗ ೧  
ನಿತ್ಯಸ್ಥಿತಿ ಅಂಗಡಿಗಳಲು
೯. ನೊಲ್ಲಗೆ ಭತ್ತದ [ನಾಲು] ಗಾಜಗಳಲು ಕೊಟ್ಟ  
ಎಡ್ಡಿ[ನೆರ್ದ]ಪಾದ ನಾಲು ೧

<sup>1</sup> The beginning is lost

೧೦. ವರ್ಷಂಪ್ರತಿ ಉತ್ತರಾಯಣಸಂಕ್ರಮಣವರ್ಷದಲು  
 ನೈವೇದ್ಯಕ್ಕೆ ಅಂಗಡಿ ಅಂಗಡಿಗಳಲು ಕೊಟ್ಟ  
 ೧೧ ಕಳವೆ ಕೊಳಗ ೧ ನಗರಗಳು ಬಣ್ಣವಣ್ಣಿಗೆ ಭತ್ತಂಗಳನಿಳಯಿಸಿ  
 ಕೊಂಡಲ್ಲಿ ಆ ಬಣ್ಣಿಗೆ  
 ೧೨ ಯಾಗೆ ಪೊಂಗೆ ಕೊಟ್ಟ . [ನೀರೆಯು]ಮೆಳಸುಂ ಪೂಕದ  
 ಎಣಿಕೆಯ ಭಣ್ಣಂಗಳ  
 ೧೩ ಕೊಂಡಲ್ಲಿ ಪೊಂಗೆ ಕೊಟ್ಟ ಇಂತಿನಿತಮಂ ಸರ್ವನಮಸ್ಕ  
 ವಾಗಿ ಧಾರಾಪೂರ್ವಕಂ<sup>೨</sup>

## 10

## Karadkhed, Deglur Taluk

- ೧ ಸ್ವಸ್ತಿ ಶ್ರೀಮಾಚ್ಚಾಳಾಕ್ಕೆವಿಕ್ರಮವರ್ಷದ ೪ನೆಯ ಸಿದ್ಧಾರ್ಥ  
 ೨ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೫ ಬೃಹಸ್ಪತಿವಾರದಂದುತ್ತರಾ  
 ೩ ಯಾಣ ಸಂಕ್ರಾಂತಿಯುಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಕಕ್ಕೆ[೯]  
 ೪ ರಸರು ತಾವು ಮಾಡಿಸಿದ ಕರಡಿಕಲ್ಲು ಶ್ರೀ ಸ್ವಯಂಬು ನೋ  
 ೫ ವ ನಾಥದೇವರ ಶ್ರೀ ಭೋವೆ ಪ್ಪರದೇವರ ಶ್ರೀ ಕಲಿಜೋರೇಶ್ವರ  
 ದೇವರ  
 ೬ ಶ್ರೀಪ್ರಸನ್ನಭೈರವದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಮಾಟಕೂ  
 ೭ ಳ ಪ್ರಾರಾವ ಜಿಣ್ಣೋದ್ಧಾರಕ್ಕಂ ತಪೋಧನರ ಬ್ರಾಹ್ಮಣರನ್ನದಾನೆ  
 ವಿದ್ಯಾದಾನಕ್ಕಂ ಶ್ರೀ  
 ೮ ಚಂದ್ರಶೇಖರಪಂಡಿತದೇವರ ಕಾಲಂ ಕರ್ಷಿ ಧಾರಾಪೂರ್ವಕಂ  
 ಮಾಡಿ ಕರಡಿ

<sup>೨</sup> The continuation is lost



೯. ಕಲ್ಲಲು ಕೊಟ್ಟ ಸ್ಥಳವೃತ್ತಿ ಘಳೆಯ ಮತ್ತರು ೫೦ ಹಾಳಕೆಯ ಘಳೆ  
 ೧೦. ಯ ಮತ್ತರು ೭ ಗದ್ದೆ ಘಳೆಯ ಮತ್ತರು ೨ ಹಾಳಕೆಯ ಸಮೀಪ  
 ೧೧ [ದ]ಲು ತೋಂಬ ೧ ದೇವರಿಂ ತೆಂಕ ಪುರದ ಮನೆ ೧ ಗ[ದ್ದೆ]  
 ಘಳೆಯ ಮತ್ತರು ೨  
 ೧೨. ಪುರದಿಂ ಮೂಡ ಘಳೆಯ ಮತ್ತರು ೨ ಮೂಡಣ ಮಾಳಗೆಯ ಮೇ  
 ೧೩ ಲಿ ಘಳೆಯ ಮತ್ತರು ೩ ಸ್ಥಳದಲ್ಲರಮಂದೆ ತೋಂಬ ೧ ಅಲ್ಲಿ ಮ  
 ೧೪ ನೆಯ ನಿವೇಶಣಂ ೪ ಕೂಡಲಗದ್ದೆ ಮತ್ತರು ೧ ಅವರವಾಡಿ ೭೦೦  
 ೧೫ ಟಟ ಬಳಿಯ ಕಾವಳಗಾವೆ ೧ ಅರಿಯರು ೧ ಸಕ್ಕರಗೆ ೭೦೮ ಬ  
 ೧೬. ೪ನೆಯ ಭಾಯಗಾವೆ ೧ [||\*]

## 11

## Karadkhēd, Deglur Taluk

- ೧ <sup>1</sup> ಪನ್ನೆರಡನೆಯ ಪ್ರಭವ ಸಂವತ್ಸರದ  
 ೨. ಮಾಘ ಶುದ್ಧ ೧೦ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಲಿಚೋರರಸ ಕಳ  
 ೩ ರಾಶೋಹದಮಂ ಮಾಡಿಸಿ ಕೊಟ್ಟ ಗಾವುಂಡಗಾವೆ ೧ ದೆಯಗಾ  
 ೪. ನೆಯಲು ಘಳೆಯ ಮತ್ತರು ೪೦ ಅಲ್ಲಿಯ ಮನೆಯ ನಿವೇಶನ ೫  
 ೫ ಮಹಾಕಲ್ಲಲು ಘಳೆಯ ಮತ್ತರು ೨೫ ಕೊಳಸೂರಲು ಗದ್ದೆ  
 ಘಳೆಯ ಮ  
 ೬. ತ್ತರು ೪ ಅಲ್ಲಿ ಮನೆಯ ನಿವೇಶನ ೧ ರೆಬ್ಬಲದೇವಿ ಕೊಟ್ಟ  
 ಪರಗವೆ ೧ ನೇಪಾಲ  
 ೭. ಗೆ ೧ ಪಯನವಳಗೆ ೧ [||\*]

<sup>1</sup> This is engraved in continuation of the previous inscription

12

## Hottul, Deglur Taluk

*First side*

- ೦ [ಸ್ವ]ಸ್ತಿ ತೀಮತ್ ರೆಬ್ಬೆ[ಯನಾ]  
 ೨ ಯ[ಕಂ] ಅವರ . .  
 ೩ [ಮಂ]ದಳೇಕನೇಷಿಯ . . .  
 ೪ . . ಸುಂ ಅವರ ಪ್ರಧಾನರುಂ [ತೀ]  
 ೫ [ಮ]ಚ್ಚಾಳುಕ್ಕನಿಕ್ರಮ  
 ೬ [ವ]ರ್ಷದ ೨೬ನೆಯ ವರ್ಷ[ಸಂ]  
 ೭ ವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೬ ಬೃಹ  
 ೮ ವಾರದಂದುತ್ತರಾಯಣ  
 ೯ ಸಂಕ್ರಾಂತಿ ನಿಮಿತ್ತದೃಗ್ರಹಾ  
 ೧೦ ರವೀರಿಗೆಯ ಬಾಲಿಯ ತ್ರೈ  
 ೧೧ ಪುರುಷದೇವರಿಗಮಲ್ಲಿಯ<sup>1</sup>

*Second side*

- ೧ .  
 ೨ . ಬಳಿಯ .  
 ೩ ಸರ್ವನೇಮಸ್ಕ . .  
 ೪ ಕಾಲ್ಬರ್ಜ ಧಾರಾ .  
 ೫ ಕಂ ಮಾಡಿ  
 ೬ ಸ್ವದತ್ತಾಂ ಪರಪ  
 ೭ ವಾ ಯೋ ಹ .  
 ೮ ಸುಂಧಾರಂ ಚ . .  
 ೯ ಪಸ್ರಾಣಿ . .

<sup>1</sup> The continuation is lost

13

Karadkhed, Deglur Taluk<sup>1</sup>

೧. ಸ್ವಸ್ತಿ ತ್ರಿಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷದ [೨೭]
೨. ನೆಯ ಚಿತ್ರಧಾನ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಕ ೫  
ಸೋಮನಾರ ಉತ್ತರಾಯ
೩. ೧೦ ಸಂಕ್ರಾಂತಿಯಲ್ಲಿ ಸಮರ್ಥತ ಪಂಚಮಾಸದ  
ಮಹಾಮದ್ಯ ಶೇಷರಂ ಪಂಚ
೪. [ಪಾ]ವ[೦] ಸಾಮಂತ ರಕ್ಕರ ರಾಜ ಶ್ರೀಮಚ್ಚಂದ್ರದೇವರ  
ಪದ್ಮತದೇವರ ಕಾಲಂ
೫. ಕರ್ತಿ ಶ್ರೀಧರಮಂಥು ಸೋಮೇಶ್ವರದೇವರ ಅಂಗಭೋಗ  
ರಂಗಭೋಗ ಅನ್ನದಾನ ವಿ
೬. ದ್ಯಾವಾಸಕ್ಕೆ ಕೊಟ್ಟ ನೇಲಿಲಗೆ ೧ ||

14

## Sagrili, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ನಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ
೨. ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿ
೩. ರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮ
೪. ಭಯ್ರರಕಂ ಸತ್ಯಾಶ್ರಯ
೫. ಕುಳತಿಕಂ ಜಾಳುಕ್ಕಾಭರ
೬. ೧೦ ಶ್ರೀಶಿಭುವನಮ

<sup>1</sup> Between this and No. 11 above, is engraved a short inscription of Sōmāśvata III.

೭. ಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತು
೮. ರೋತ್ರರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾ
೯. ನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ ಸೂತ್ರ
೧೦. ಮಿರೆ ಜಯಸ್ತೀಪುರದ ನೆಲೆವೀ
೧೧. ಡಿನೊಳು ಸುಖನಂಕಧಾವಿನೋ
೧೨. ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತ
೧೩. ತ್ವಾದಪದ್ಮೋಪಜೀವಿ ಸಮಸ್ತ
೧೪. ಗುಣಸಂಪನ್ನ ಸುಡಿದು ಪಾ
೧೫. ತ್ತೆನ್ನ ಸರಸ್ವತೀ ಕರ್ಣಕಾಂಡ
೧೬. ಕಾಭರಣ [ನಾ]ಮಜಗ ಮು
೧೭. ಖದಪ್ಪಣಂ ವಿವೇಕಜೂ
೧೮. ಡಾದುಣಿ ದುಷ್ಪರಿರೋಮ
೧೯. ಣಿ ಗೋತ್ರಪವಿತ್ರಂ ಪರ
೨೦. ನಾರೀಪುತ್ರ ತ್ರೀಮುಕ್ತಿ
೨೧. ಭವನಮಲ್ಲ . . . ಕ್ರೀಡಾ
೨೨. ವಿನೋದ ತೈಲಪದೇವನ ಚಿತ್ತಸ
೨೩. ನೋಪಂ ಬಿರುದಯಾ . . . .
೨೪. ಕ . . . ನಾಮಾದಿ ಸಮಸ್ತ
೨೫. ಪ್ರಸನ್ನಿಸೂತಂ ತ್ರೀಮುಕ್ತನಾ
೨೬. ಯಿತಂ ಯೋಕ್ಯಪಯ್ಯ ನಾಯ
೨೭. ಕಂ ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ
೨೮. ಋಣನೆಯ ವಿಕೃತ ಸಂವತ್ಸರ
೨೯. ದ ಪುಷ್ಯ ಶುದ್ಧ ೧೩ ಆದಿಮಾ
೩೦. ರ ಚುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯ[೧]
೩೧. ದು ಸವರವಳ್ಳಿಯ ಸರ್ವೇಶ್ವರದೇ
೩೨. ವರ್ಗ್ಗಿ ಪೂಜಿ ಪ್ರಸನ್ನಾರ . . . . .
೩೩. ಮತ್ತರು ೧೦೦ ಕೇರಿಯರಡು ೪ .
೩೪. . ಯಾರುವಣಮನಲ್ಲಿಯಾಡಾ
೩೫. ಯ್ಯ ಬ್ರಹ್ಮರಾಶಿಪಂಡಿತರ್ಗ್ಗ ಕಾಲಂ

೩೬. ಕರ್ಜಿ ಧಾರಾಘೋಷವ್ಯಕ್ತಂ ಮಾಡಿ ಸ  
 ೩೭. ವ್ಯನಮಸ್ತವಾಗಿ ಬಿಟ್ಟುಪಕ್ಕೇ  
 ೩೮. ಮುಟ್ಟುಗಾವುಂಡನುಂ ನಿಂಗಗಾಮುಂ  
 ೩೯. ಡನುಂ ಸೋವಗಾವುಂಡನುಂ ಮಲ್ಲ  
 ೪೦. ಗಾವುಂಡನುಂ [ಚೌಡಿ] . . . .  
 ೪೧. ಚ ಸೆಟ್ಟಿಯು ಸ್ಥಾನ . . . .  
 ೪೨. ಮುಮ್ಮಟಾಯೆ ಬಿಟ್ಟ . .  
 ೪೩. ಸನಮಿದ . . . . .  
 ೪೪. ಸಾಮಂತಿಕೆ . . . . .  
 ೪೫. ಮ . . . . .  
 ೪೬. ಯೀ ಧರ್ಮವನಾರೋವ್ಯರು  
 ೪೭. ಪ್ರತಿವಾಳಿನಿದವರ್ಗೇ ವಾ  
 ೪೮. ರಣಾಸಿಯಲು ಕುರು  
 ೪೯. ರುಕ್ಮೇಶ್ರದಲಿಂ ನಾನಿರ ಕ  
 ೫೦. ವಿಲೆಯಂ ಕೊಟ್ಟ ಫಲವಿದ  
 ೫೧. ನಾರೋವ್ಯಕ್ಕೊಡಿಸಿದರಾ ತೀ  
 ೫೨. ಶ್ರುದಲು ನಾನಿರ ಕವಿಲಿ  
 ೫೩. ಯ [ ತನ್ನ ] ಸ್ವಹಸ್ತದಿನಳ  
 ೫೪. ದ ಪಾತಕ || [ವಿ]ಜಾರದ  
 ೫೫. ಮುಂದ್ರಾವಣಮಂ ಗಾವುಂ  
 ೫೬. ಡರು ತಮ್ಮ ಧರ್ಮವಾಗಿ ಕೊ  
 ೫೭. ಬ್ಬರು || ವಸುಫಿ ವಸು  
 ೫೮. ಧಾ ರಾಜಭಿ(೨) ಸ್ವಗರಾದಿ  
 ೫೯. ಭಿ ಯನ್ಯ ಯನ್ಯ ಯ  
 ೬೦. ವಾ ಭೂಮಿ ತಸ್ಯ ತಸ್ಯ  
 ೬೧. ತವಾ ಫಲಂ || ಸ್ವದತ್ತಂ ವರ  
 ೬೨. ದತ್ತಂ ವಾ ಯೋ ಹರೇಶು

<sup>1</sup> About 9 lines in the middle are effaced

- ೭೨. ವಸುನೆರಾಂ ಪದ್ವಿಂವ
- ೭೩. ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
- ೭೪. ಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿ[ಃ||\*]

15

Karadkhed, Deglur Taluk

- ೧ ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಕೃತಿರಹಿತಂ ಶ್ರೀಮನ್ಮ
- ೨ ಪಾಪದ್ವಳೇಶ್ವರಂ ಮದನಕರ್ಣರಸರು ಚಾಳುಕ್ಯ  
ವಿಕ್ರಮವರ್ಷ ೩೭ನೆ
- ೩ ಯ ನಂದನಸಂಪತ್ಸರವ ಫಾಲ್ಗುಣದಮಾವಾಸ್ಯೆ  
ಸೋಮವಾರದ ಸೂರ್ಯ್ಯ
- ೪ ಗ್ರಹಾದಲು ಸೋಮೇಶ್ವರವೇವರ ಅರ್ಗಭೋಗ ರಂಗಭೋಗ  
ಅನ್ನದಾನ ವಿದ್ಯಾದಾನಕ್ಕಂ
- ೫ ಆಲೂರ ರಾಮುತಿಕೆಯು ಬಟ್ಟರು ||ಶ್ಲೋ|| ಸಾವಾನೇಶ್ವರಿಯಂ  
ಧರ್ಮಸೇತುರ್ನೃಪಾ
- ೬ ಕಾಂ ಕಾಲಿ ಕಾಂ ದಾನೀಯೋ ಭವದ್ವಿಃ ಸದ್ವ್ಯಾಸೇತಾನ್ಯಾನೇ  
ಪಾತ್ಥೀವೇಂದ್ರಾನ್
- ೭ ಭೂಯೇ ಭೂಯೇ ಯಾತತೇ ರಾಮಕಂದ್ರಃ|| ಮದ್ದುಂಜಪಾಪ್ತ  
ರಮಹೀಪ
- ೮ ತಿವರಾ ದಾ ದಾವಾವಜೇತಮನಸಾ ಭುವಿ ಭುವಿ ಭೂಪಾ ಯೇ  
ಪಾಲಯಂತಿ ಮಮ
- ೯ ಧರ್ಮವಿ ಮ ರಮಂತಂ ತೇಜಾಂ ಮಯಾ ವಿರಚಿತೋಂಜಲಿರೇಪ  
ಮೂರ್ಧ್ನಿ|| ಬಹುಭಿ

1 This is engraved in continuation of No 13 above.

೧೦. ವೃಷನುಧಾ ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ  
ಭೂಮಿಸ್ತ
೧೧. ಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ || ಎಂಬೀ ಶ್ಲೋಕಾರ್ಥಂಗಳಂ ನೆನೆದಾಚಂ  
ದ್ರಾಕೃತ್ಯಂ ಬರವಿನ್ನಪ್ಪರ
೧೨. ಸುಗಣದಾನಂ ತಮ್ಮ ಭಮ್ಮುಮೆಂದೆ ಕೈಕೊಂಡು ಪ್ರತಿಪಾಲಿಸಲು  
ವಾರಾಡನ ಕು
೧೩. ರುಕ್ಷೇತ್ರಂ ಕೋಟೀಶ್ವರಂಗಳಲೃಪೇಧಾದಿ ಮಹಾಯಜ್ಞಂಗಳಂ  
ಮಾಡಿ ಪನ್ನಿಕೋಟಿ ಚ
೧೪. ತುಮೈವಪಾರಗದಪ್ಪ ಬ್ರಾಹ್ಮಣಗೈನಿಕೆ ಸಪತ್ನಂಗಳೆನಿಪ  
ಕವಿಲಿಯನಳಂಕರಿಸಿ
೧೫. ಕೊಟ್ಟ ಫಲಮನೆಯ್ದುಗು ||ಕ|| ಕೋಟಿ ಪಯಂಕವಿಲಿಯ  
ನೆಕೋಟಿ ತಪೋಧನರ ಪೇದ
೧೬. ವಿದರಂ ಪನ್ನಿಕೋಟಿಯನೆ ಕೋಟೀಶ್ವರದ ಕೋಟಿ  
ಮಹಾದಿನದೊಳದನಿಂತಿದನಳದ ||
೧೭. ಸ್ವಪತ್ತಾಂ ಪರವತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ  
ಪ್ರವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
೧೮. ಯದಾ ಜಾಯತೇ ಕ್ರಿಮಿಃ ||

## Sagroli, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತ್ರೀಮಚ್ಚಾಳುಕೃವಿ  
೨. ಕ್ರಮಕಾಲದ ೩೭ನೆಯ  
೩. ನನ್ನನ ಸಂವತ್ಸರದ ಫಾಲ್ಗು  
೪. ನ ಬಹುಳ ೩೦ ಯೆಲು ಸೂ

೫. ಯ್ಯೋಗ್ಯಗ್ರಹಣ ನಿಮಿತ್ತಮಾ  
 ೬. ರಿ ತೀ ಸಚ್ಚೀಶ್ವರದೇವಗೈ ತೀ  
 ೭. ಮತು ರೆಬ್ಬಲದೇವಿಯ  
 ೮. ರು ತಮ್ಮ ಮನೆಯ ಸಾಮ್ಯ  
 ೯. ದರುವಜಮಂ ಬಿಟ್ಟು ಕಾಸ  
 ೧೦. . . . || ತೀ . .

## 17

## Sagrahi, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತೀಮಜ್ಜಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ [೩೭]  
 ೨. ನೆಯ ಸನ್ನನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣದಮಾವಾ  
 ೩ [ಸೈ] ಸೂರ್ಯ್ಯಗ್ರಹಣ ನಿ[ಮಿತ್ತಮಾ]ರಿ ತೀ  
 ೪. ಸಚ್ಚೀಶ್ವರದೇವರ ಕೆಸುಕಳ್ಳಕ್ಕುವಲ್ಲಿ ನಾ  
 ೫. ದ ಸಮಸ್ತ . . . ಗಳು ವೇವರ ನಂದಾದೀವಿಗೆ  
 ೬. ಗೆ ತಿಂಗಳಿಗೆ ವೀಸ . . . [೨ ಗುಣವಲಿ]  
 ೭. . . . ಗವುಡುಗಳು ಬಿಟ್ಟು ಸಾಸನೆ ಈ ಧ  
 ೮. ಮ್ಯವನಾರಾನು ಕಿಡಿಸಿದರಪ್ಪಡಿ ವಾರಣಾ  
 ೯. ನಿ ಕುರುಕ್ಷೇತ್ರದಲಿ [ಕೋಟ]ಪ್ರಾಹ್ಮಣವ  
 ೧೦. ಧೆಯ ಮಾಡಿವಂತಪ್ಪ [ನರಕಮ]  
 ೧೧. ನೆಯ್ಯುವರು[||\*]



## 18

## Sagroli, Biloli Taluk

೧. . . . ತು ಚಾಳುಕ್ಯವಿಕ್ರಮಸಂ
೨. ವತ್ಸರದ [೪೦] ನೆಯ ಮಾನ್ವಥ ಸಂ
೩. ವತ್ಸರದ ಅಶ್ವಯುಜ [ಬ] ೫ ಅ
೪. ದಿವಾರದಂದು ಬೋದನ ೭೦೦ ೭೮
೫. ಬಳಿಯ ಕಂಪಣ ೨೪೮ ಮೊದಲ
೬. ಜಾಡಂ ಸವರವಳ್ಳಿಯ ಸರ್ವೇಶ್ವರದೇ
೭. ಪರ ನಿವೇದ್ಯಕ್ಕಂ ಸಾವದಣ್ಣಿಗೆ .
೮. ಬಲ್ಲವರಸರ ಪನಾಯಕ
೯. [ಒಕ್ಕ] ರಸ[ರು] ಬಮ್ಮದಾಸಿಪದ್ಮೆ
೧೦. ತರ್ಗೇ ಆಮ[ು] ವೇವಮಾನ ಒನ್ನ
೧೧. ಗಾಡ ಪರಗಿಯಂ ಧಾರಾಪೂರ್ವಕಂ
೧೨. ಮಾಡಿ ಕೊಟ್ಟುದಂ ಅಲ್ಲಿಯ ಗಾವುಡ್ಡ
೧೩. . ಒ[ಮ]ಯ್ಯನುಂ . . ನಿಂಗ
೧೪. ಗಾಮುಡ್ಡನು . . . ಮಹಾಜನ
೧೫. ನವರ[ವಿಜಯ]ಯಲಿ [ಅ]ಡಂ
೧೬. ದ್ರಾಕ್ಷಾಕಾರಂ ಸಾಲಿಂ[ದು] ಸಾನನ
೧೭. ಮಿದು [||\*]

## 19

## Adampur, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರದೀಪಲ್ಲಭ ಮ
೨. ಹಾರಾಧಾರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ
೩. ಸರ್ವಾಶ್ರಯಕರ್ತೃಕ ಜಾಳುಕ್ಯಾಭರಣಂ

೪. ತ್ರೀಮುಕ್ತಿಭೂನನಮಲ್ಲವೇವರ ವಿಜಯರಾಜ್ಯ  
 ೫. ಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವೃತ್ತಮಾನಮಾಹಂ  
 ೬. ದ್ರಾಕ್ಷ್ಯಕೃತಾರಂಬರಂ ಸುತುತಮಿರೆ ಜಯಂತೀಪು  
 ೭. ಶಿವನೇರಿವೇದಿನೋಳು ಸುಖರಂಕಧಾವಿನೋದದಿಂ  
 ೮. ರಾಜ್ಯಂಗಿಯುತಿರೆ ತ್ರೀಮುಖ್ಯಾಳುಕೃವಿಕ್ರಮ  
 ೯. ವರಿಷದಳಂನೆಯ ಮನ್ಮಥ ಸಂವತ್ಸರದ ಮಾಘ  
 ೧೦. ಶುದ್ಧ ೭ ಅದಿತ್ಯವಾರ ಸಂಕ್ರಾಂತಿಯನ್ನು ತ್ರೀಮು  
 ೧೧. ಪಾಪಧಾನ ಬಾಣಸವರ್ಗದ ಮನೆವರ್ಗದ ರತ್ನನಾ  
 ೧೨. ಯಕನನಸ್ತಪಾಳಯ್ಯಂಗಲೆ ಜಿಗ್ಗಡೆ ನಿರಜತಿ ನಾಯ  
 ೧೩. [ಕಂ] ಮಹಾಮಂಡಲೇಶ್ವರಿ ರೆಬ್ಬಲದೇವಿಯರ ತ . .  
 ೧೪. ಬ್ಬರಸನು ಕೂಳಿಗೆಯ ಸಮಸ್ತ ಪ್ರಭಾಗಳು . .  
 ೧೫. ಮೂಲಸ್ಥಾನದೇವರ್ಗದ ಧೂಪದೀಪ ನಿವೇದ್ಯ ಖಡ್ಗಸ್ತು  
 ೧೬. ಟಕ ಜೀನೋದ್ಧಾರಕ್ಕೆ ಮುನ್ನ ತಿಜುವನ್ನಪ್ಪ ಅ[ರಾವಣ]  
 ೧೭. ದ ಮೂರು ಗದ್ಯಾಣ ಭೇನ್ನಂ ಬಿಟ್ಟುರೇ ಧರ್ಮ್ಯ[ಮಂ ಪ್ರ]  
 ೧೮. ಭಾಗಳು ಪ್ರತಿಪಾಳಿಸುವರು ಉದೇಕ್ಷಿಸಿ . .  
 ೧೯. ದನಗ ಕೊಟ್ಟಡೆಯಲ್ಲಿಯ ಆದ . .  
 ೨೦. ಮದು ಈ ಧರ್ಮ್ಯವನಾದನೋವ್ಯ ಕಿಡಿಸಿ[ದನಪ್ಪ]  
 ೨೧. [ಡಿ]ಕುರುಕ್ಷೇತ್ರ ವಾರಣಾಸಿಯಲು ನಾನಿ[ವ್ಯ ಭ್ರಾ]  
 ೨೨. ಹೃದರುಮಂ ಕವಿಲಿಯುವಂ ಕೊನ್ನ ಮಹಾಪಾತಕ . . .  
 ೨೩. ಧರ್ಮ್ಯಮನಾವನೋವ್ಯ ಪ್ರತಿಪಾಳಿಸಿದ ಕುರು[ಕ್ಷೇತ್ರದ]  
 ೨೪. ಲು ಸಾಸಿರಕವಿಲಿಯಂ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನ . . .  
 ೨೫. ಧರ್ಮ್ಯ || ಬಹುಭಿವೃದ್ಧಿಸುಧಾ ಭುಕ್ತಾ [ರಾಜಭಿ]  
 ೨೬. ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ [ಭೂಮಿಃ]  
 ೨೭. ತಸ್ಯ ತಸ್ಯ ತದಾ ಭೃಂ || ಸ್ವದತ್ತಂ ಪರವತ್ತಂ ವಾ ಯೋ ಹರೇಃ  
 ೨೮. [ತ ವನು]ನ್ನರಾ . . .<sup>1</sup>

<sup>1</sup> The continuation is lost.

## Sangam, Biloli Taluk

*First piece*<sup>1</sup>

१. . . . . सहस्रांतद्विचत्वारिंशदुत्तरे ॥ १०४२ ॥  
 श्रीमद्विक्रमकालस्य . . . . .
२. . . . . षत्सरे चाश्वयुगमायां<sup>२</sup> रवेदिने । सूर्योपरागे दत्त . .
३. . . . . ओ नमो गणपतये ॥ शिवहसितसनाभिर्भारि . . . . .
४. . . . . वदिना देववृद्धैः । विलसति खलु कश्चिद्वा  
 . . . . .
५. . . . . युगम ध्यायतामेव यस्याः ॥ १ ॥ वंशः सकल  
 . . . . .
६. . . . . चालुषयानामभू[द्धा]तुराचातुश्चुलुकोदका . . . . .
७. पालकोभूद्भुवःपरः । य . . शत्रु . . . . .
८. . . . . ॥ सत्याश्रयस्तत्तनयो बभूवस्नस्यात्म<sup>३</sup> . . . . .
९. . . . . मल्लनामा दिगतविश्रा[न्त] . . . . .
१०. . . . . दित्यभूपति . . . . .

*Second piece*

१. . . . . नुकाग्निभिः कि . . . . .
२. . . . . भप्लुत धवलिन क्रिवा . . . . .
३. . . . . मिति श्वेन जगत्कुर्वन्ती ॥ ७ ॥ स . . . . .

<sup>1</sup> The inscription is preserved only in fragments.<sup>2</sup> Read चाश्वयुज्जमागं.<sup>3</sup> Read बभूव तस्यात्म.

४. .... रिव चद्रमाः । मल्लिकार्ज (र्जु) नदेवो .....
५. .... ॥ ८ ॥ कीर्त्या शारदचद्रिका वितरणः क ....
६. .... यशोमह[व?] विभवैः क्षीराण्णं व वैरि.....
७. .... धनुष रूपेण जित्वा जयस्तभा(भ) दिक्करि .....
८. .... हिलदेवो भुवि ॥ ९ ॥ कञ्चिन्नंति पलायते  
.....
९. .... च्छति त्यक्त्वाजिं प्रतिपद्यते च शरण  
दत्ते .....
१०. .... कृतातदड[युग]लाकाडोच्छलच्छडिमत्र ....  
.....

### Third piece

१. .... नः ॥ ११ ॥ तद्गोत्रभूषभूपणमभू .... ण्णभावो  
.....
२. . ण्यनिधिर्वरेण्यः यस्याध्वराहरणसततधूमनील चैत्रेन ...
३. . . नते नभसः प्रपच्च ॥ १२ ॥ तद्वगभूषणमभू द्विनयैकदे ....
४. निधिर्गुणगणप्रभवैकभूमिः ॥ श्री श्रीधरो रिपुमहीपतिवशका  
.....
५. राजपरिमार्जनखड्गधारः ॥ १३ ॥ श्रीधरः श्रीधराज्जातो  
[त्र]ह्या ....
६. पति । भूपण कठकर्णना जगतो यद्गुणावलिः ॥ १४ ॥  
जातस्ततो म ....
७. नाथो ययार्थनामा द्विजदेवभक्तः । यः प्रायिसार्थार्थविधाननिष्ठो  
.....

८. [प्रभृति]क्षतारिः ॥ १५ ॥ अखंडयथशश्चद्रचद्रातपविभूषिता ।  
अ . . . . .
९. नोकानामुत्साहे पूर्णिमायते ॥ १६ ॥ यः श्रृंगारनिधिर्विलास  
वस[ति] . .
१०. ण्यपुण्यैकभूर्यो लावण्यसुधानिधानकलशो यस्त्यागकल्पद्रुमः . .
११. द्वेपिविलासिनीजनमन.कजावलीभंजनोयः काताकुचकुकुमाक  
. . . . .
१२. यः सत्यसारव्रतः ॥ १७ ॥ तस्माद्धर्मंतरुर्जातो ब्रह्मशर्मा  
चम्पतिः । [च] . .
१३. देवणा[दो]नामग्रजो जनसमतः ॥ १८ ॥ गाभीर्येण  
तिरश्चकार ज . .
१४. शौर्येण शक्रात्मज धैर्येणापि सुवर्णपर्व्वतमहो त्यागेन  
नागार्जुन । शक्त्या . .
१५. धर धिया सुरगुरु धर्मेण धर्मात्मज यो रूपेण मनोभव  
पटुमतिः काव्येन . . .
१६. वि ॥ १९ ॥ प्रयितसहजशौर्येणायता शस्त्रसधानिति विलपति  
सख्ये येन . . .
१७. [यः] अहहह किमिदं धिक्कपूना पुत्रमित्रप्रियतम कमपेयः  
कुर्महे किंच . .
१८. स चालुक्यनृपाधीशमल्लिकार्जुनभूपतेः । अमात्य  
समभूत्सत्यनी
१९. नाकरः ॥ २१ ॥ तस्यात्मजोभूद्भुवि देवणाख्य सदा सदाचार  
विधान . .
२०. नागणे दानजलीघसेकै मध्दर्मशास्त्री ववृधे हि यस्य ॥ २२ ॥  
अय . . .

२१. धिर्विवेकिहृदयः सत्यास्पद पुण्यभूराचाराचरणे मुनिर्गुण  
.....
२२. मोक्षः पर। शीर्योत्कर्षधुरधरोजनि [चपि?] त्यागस्य [भोग]  
स्य च श्रीमा.....
२३. भूतदनुजो गाभीर्यरत्नाकरः ॥ २३ ॥ यस्मिन्सत्यमुपागते  
रिपु.....
२४. पानलज्वालाविह्वलितो ललाटफलके कृत्वाजलि वाच्छ[ति]  
.....<sup>5</sup>

## 21

## Sangam, Biloli Taluk

*First piece*

- १.<sup>१</sup> ..... ಭೂಜೇನೆ . . . . .
೨. .... ರೇಷು ಮುನಿಮ್ಹು . . . . .
೩. .... ನಾಂ ಖನೀ . . . . .
೪. .... ಶಿಕ್ಷೀಕ್ತೆ ಸಾರಬ್ರತ . . . . .
೫. .... ನಾರಣಃ ಪ್ರ . . . . .
೬. .... ನಾ . . . . .
೭. .... ತ್ರಿಯಃ ಸಕು . . . . .

<sup>5</sup> The continuation is lost.

<sup>1</sup> The inscription is found in fragments only

೮. . . . . ದಾಯ್ಯಣಾಂಭೀಯ್ಯಣಫ . . . . .  
 ೯. . . . . ಯ್ಯಣವಾನಾ . . . . .  
 ೧೦. . . . . ನಿರಂ || ೪೨ || ತೀಶಕ . . .  
 ೧೧. . . . . ೧೦೪೨ . . . . .

*Second piece*

೧. . . . .  
 ೨. . . . . ಭಾಗೇ ವಾನ್ಯಾನಾಪೇದ . . . . .  
 ೩. . . . . ಜ್ಯಾ[ದ್ರ]ನಾಶ್ವಾಯ ಮರವಾನಿ . . . .  
 ೪. . . || ಉತ್ಪನ್ನಾ ಸಂವಿಧಾನಾಯ ಮ . . .  
 ೫. . . . . ತಂ | ತತ್ರ ವಾತ್ಸರ್ಯದ . . . . .  
 ೬. . . . . ದಶನಿವತ್ಸರ್ಯನಂ || ೪೩ || ಮಲ್ಲರಾಜೇನ  
 ೭. . . . . ಭುವಾಂತಿಕೇ | ವರ್ಧತಾಂ ಸುಪ್ರತಿಜ್ಞಾ .  
 ೮. . . . . ಪಂದ್ರತಾರಕಂ || ೪೪ || ಬಹುಭಿವ್ಯ  
 ೯. . . . . ರಾಜಭಿವ್ಯಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯ  
 ೧೦. . . . . ಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ || ೪೫ || ಪವಿವ್ಯರ್ವ  
 ೧೧. . . . . ಸ್ತಾಡೆ [ಸ್ವರ್ಗೇ] ಮೋದತಿ ಭೂಮಿವಾ ಅಚ್ಛೇತಾ .  
 ೧೨. . . . . ರತಾ ಚ ತಾನ್ಯೇವ ನರಕೇ ವನೇತು || ೪೬ || ಸುವ . .  
 ೧೩. . . . . ಮೇಕಾಂ ಭೂಮೇರವ್ಯೇಕಮಂಗುರಂ ಹ . .  
 ೧೪. . . . . ಮಾಪ್ಪೇತಿ ಯಾವದಾಭೂತನಂಪ್ಲವಂ || ೪೭ || . .  
 ೧೫. . . . . ರವತ್ತಾಂ ವಾ ಯೋ ಪದೇಶ ವಸುಂಧರಾಂ | ಸ  
 ೧೬. . . . . ಕ್ರಿಮಿಭ್ಯಾಶ್ಚಾ ವಿತ್ಯುಭಿಃ ಸಹ ಪಚ್ಛತೇ ||  
 ೧೭. . . . . [ಅ]ಕರಸ್ಯ ಕರಾದಾನಾದ್ಗೋಕೋಟೀನಾಂ ಪಧ  
 ೧೮. . . . . ಕರಸ್ಯ ಕರತ್ಯಾಗಾದ್ಗೋಕೋಟೀಫಲಮುತ್ಪತ್ತೇ ||  
 ೧೯. . . . . ಬೋವ [ಬಂ]ಕಣ ಮಂಗಳಮಹಾ ಪ್ರೀ ಪ್ರೀ ||

22

## Hottul, Deglur Taluk

१

೧. ಸ್ವಸ್ತಿ ತ್ರೀಮುಚ್ಚಾಳು ಕೃವಿಕ್ರಮವರ್ಷದ ೪೫ನೆಯ ಸಾವ್ಯವ್ವ
೨. ರಿ ಸಂವತ್ಸರದ ಅಸ್ವಿಜದಮಾನಾಸ್ಯೆ ಸೂರ್ಯ್ಯಗ್ರ
೩. ಹಣವಂದು ಕಾಲೆಯನಾಯಕನಾಜತಿ
೪. ಯಿಂ ಬೀರರಸಂ ತ್ರೀ ಸ್ವಯಂಭು ರೆಬ್ಬೇಶ್ವರದೇವ
೫. ಗ್ಗಾಳ್ಯ ಪೊಟ್ಟಿಳ ಮ[ದ]ನೂರ ಅಂಕ[ದ] ಜಿಯ
೬. ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಹಾ[ತ್ರಿ]

23

## Bimarā, Deglur Taluk

ಪರಮಶ್ರೀವನಿತಾವಿಲೋಚನಚಕ್ರೋರೀಪೂರ್ಣಚನ್ದ್ರಂ ಜಗ  
 ದ್ವರವಂ ದೇವಸಮಾಜಪೂಜಿತಪದಾಂಭೋಜದ್ವಯಂ ಪನ್ನಗೇ |  
 ಶ್ವರಾರಾಜತತುಂ ಗವಿಂಗಳಜನಾಜನಾಂತರಂ ರೆವಣೀ  
 ಶ್ವರದೇವಂ ನಮೋಗೇ ಮಂಗಳಮಹಾಶ್ರೀಯುಂ ಜಯಶ್ರೀಯುಮು || ೧ ||

ಕ|| ಕಮಲೇಶನಾಭಿಕಾಂಚನ  
 ಕಮಲದೊಳೊಗೆದಂ ಸಮಸ್ತನಿರ್ಮಾಣಗುಣ |  
 ಕ್ರಮದೀಪನಿನಿ ನಿವೇದಾಂ  
 ಗಮಯಂ ವಂದ್ಯಂ ಹಿರಣ್ಯಗರ್ಭಂ ಬ್ರಹ್ಮ || ೨ ||



ವ್ರ || ಎನಿಸಿದ್ದಂ ಬುಜಗಭೃನಾತ್ಮತನುಜಂ ಸ್ವಾಯಂಭುಸಂಜ್ಞಾನ್ವಿತಂ  
ಮನು ತನ್ನಂದನನಪ್ರತಕ್ಷ್ಮಮಹಿಮಂ ಮಾನವ್ಯನೆಂಬಂ ಮಹಾ  
ಮುನಿ ಮಾನವ್ಯನುತಂ ಹರೀತಿಯತಿನಾಥಂ ತದ್ಧರೀತಂಗೆ ವ  
ಜ್ರನವಂ ಪಂಚಕಿಮಂ ಶ್ರುತಿಸ್ಮೃತಿಮುಖಂ ಹಾರೀತಿ ಲೋಕೋತ್ತಮ || ೭ ||

ಪ್ರಕಟಂ ಹಾರೀತಿಮಂತ್ರಾತ್ಮಕನನುಜಮಿತಂ ಕೊಟ್ಟ ಸನ್ಮಾಘೃತುಳ್ಳೋ  
ದಕದಿಂದಂ ಪುಟ್ಟಿ ಜಾಳುಕ್ಕುಕುಳರೆನಿಸಿ ಸೋಮಾನ್ಯಯಖ್ಯಾತರುಂ ಕೌ  
ಶಿಕಗೋತ್ರೋಪೇತರುಂ ನಿಜ್ಜಿತವಿಜಯಭುಜಾಪೋಷರುಂ ಭೂರಿಭೂಭಂ  
ಭುಕರುಂ ವಿಷ್ಣುಪ್ರಸಾದೋದಯರುಮೆನಿಸಿದರ್ಸತ್ಯವಾಕ್ಯಚ್ಚಳುಕ್ಕುರ್  
|| ೪ ||

ಪಡೆಮ ಕುಮಾರನಿಂ ಪರಶಿಖಿವ್ಯಜಕೋಟಿಯಸೋಳ್ಳವೆತ್ತ ಬಿ  
ಳ್ಳೊಡೆಗನಾಜುಮಂ ಮಹಿಷಮದ್ವಿನಿಯಂ ಪಡೆವಹ್ಯುತಂ ಕುಡ  
ಲ್ಪಡೆಮ ವರಾಹಮುದ್ರೆಯನೆನಲ್ಪೊರೆವೆತ್ತ ಚಳುಕ್ಕುಪಂಚಮೇಂ  
ಪಡೆಮದೊ ದುರ್ಗಿಯುಂ ತಮಗೆಮುತ್ತುಮುಮಾ ಕುಲದೈವಬೆಂಬದ  
|| ೫ ||

ವ || ಆ ಚಳುಕ್ಕುರೊಳು ||

ಕ || ತ್ರಿಜಗದ್ವ್ಯಾಪಕಕೀರ್ತಿ  
ಧ್ವಜನಬ್ಧಿಪರೀತಧಾತ್ರಿಯಂ ವೀರಚತು |  
ಭೃಂಜನೆನಿಸಿ ವಿಷ್ಣುವರ್ಧನ  
ವಿಜಯಾದಿತ್ಯಾವನೀಶನಾಳ್ವಂ ಬಳಕ || ೬ ||

ವ್ಯ || ಜಯಮಂ ಕೈಕೊಡ್ಡಯೋಧಾಧಿಪನೆನಿಸಿ ಧರಾಚಕ್ರಮಂ ವೀರ ಸತ್ಯಾ  
ಕ್ರಯನಾಳ್ವಂ ತಂನೈವಾನಂತರವವನಿಯನಾಳ್ವ ಪ್ವಲಭ್ಯಾಭೂಜರ್ಷೀ  
ಭೃಂಜಯರನ್ನೆಜ್ಜೀನಪತ್ನೀಕ್ರಮಿಗಣನೆನಿಸಲ್ ನಿಂಹವೀರಂ ಬಳಕ್ಕಂ  
ಜಯಸಿಂಹಂ ವೀರನಾಳ್ವಂ ಬಳಕವೆಳೆಯನಾ ಪೋಡಕೋವ್ವೀರರಾಳ್ವರ್  
|| ೭ ||

ಕ || ಅವರಿಂ ಬಳಕ್ಕು ಮಹಿಮಾ  
ಜ್ಞವನೆನಿಸಿದ ಮಂಗಳಾಜ್ಞವಂ ರಷರಾಗಂ |  
ಧವಳಯಕೋನಿಧಿ ಜೇಲಿಕೇ  
ಸಿವಶ್ಚಭಂ ಧರೆಯನಾಳ್ವನಂತರಮಾಗಳ್ || ೮ ||

ಧರೆಯಂ ಕತ್ಯರನಾತಂ

ಮರುತ್ತನಂಗೊಬ್ಬ ಸಮಯದೊಳ್ಪಾಪ್ಯ ಕುಮಾ

ರರನೇಕರಾಳುದಂ [೮]

ಬೃರ ಪೆನಗ್ಗಿಭತತಿಗಿಭಾರಿ ಮುಳವವೊಲಾಗಳ್ || ೯ ||

ವೃ || ಪರಿಯಿಟ್ಟೇಕಾಂಗದಿಂದಂ ಮೂಗಿದ ಜವನಂ ಪೋಲು ಕೋಡಿಬ್ಬ ತಂ [೮]

ಬೃರ ಬೇರಂ ಬೇಗದೊಳ್ಪಾಪ್ಯ ತವಿನಿ ತನ್ನೊಟ್ಟಿ ತನ್ನೊಲೆ ತನ್ನ

ಶ್ವರವಾಣಾಧೀಶರಂ ಧಿಕ್ಕರಿಸೆ ಭುಜಲತಾರತ್ನ ಕೇಯೂರಮೆಂಬಂ

ತಿವೆ ತಾಳಿದ್ದಂ ಧರಾಚಕ್ರಮನಶುಕವಳಂ ತೈಲಪಂ ಕ್ಷೋಡೇಪಾಳ || ೧೦ ||

ಜನನಾಧಂ ತೈಲಪಂ ತತ್ತನೆಯನೆತಿಬಳಂ ವೀರಸತ್ಯಾಶ್ರಯಂ ತ

ತ್ತನುಜಾತಂ ವಿಕ್ರಮಾಂಕಂ ತದಸುಜನಿಸೆ ಸನ್ನಯ್ಯಣಂ ತದ್ವರಾಧೀ

ಶನ ತಮ್ಮಂ ಕ್ಷತ್ರಧಮ್ಮಂ ಜಯನಿಧಿ ಜಯಸಿಂಹಂ ತದಗ್ರಾತ್ಮಜಂ ಮೇ

ರುನಿಭಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಂ ತದವನಿವಸುತಂ ಸೋವಿದೇವಕ್ಷಿತಿಶ || ೧೧ ||

ಕ || ಅತನನುಜಾತನವನೀ

ಪ್ತಾ(ಪ್ತಾ)ತಂ ನೃಗನಕುಷನಳಭಗೀರಥಭರತೋ |

ವ್ವೀತಳಪತಿಗನೇಳಪ

ನೇತಪ್ತೀಳಂ ಚಕ್ರ ವಿಕ್ರಮಾದಿತ್ಯನೃಪ || ೧೨ ||

ವೃ || ಪರಮುತ್ತಿಂ ತೆಂಕ ಲಂಕಾಪುರಿ ಬಡಗಲಯೋಧ್ಯಾಪುರಂ ಮೇರೆಯೆಂಬಂ

ತಿರೆ ತನ್ನುಗ್ರಾಸಿಯಿಂದಂ ನಿಮಿದ್ಧ ನೆಲದೊಳಾಪ್ತಾಪ್ರತಾಪಪ್ರಭಾವ

ಜ್ವರಿಗಲ್ಪಯ್ಯಾಯ್ ನಿಳ್ತಾ ಗಸಮನೆಡದ್ದೆವೆಂದೆಂದು ನೂವಾನೈನೇ ಭೀ

ಕರದಿಗ್ಗೈತ್ತಾನಕತ್ರಾಸಿಶರಿಪುಪ್ರಿದೆಯಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವ || ೧೩ ||

ವ || ಅ ಮಹಾಮಹೇಶ್ವರಂ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ತ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾ

ರಾಪಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕಾಲತಿಕಂ ಚಾಕುಕ್ಯಾ

ಭರಣಂ ತ್ರೀಮುಕ್ತಿಭುವನಮಲ್ಲದೇವ ||

ಕ || ಅ ವಿಕ್ರಮಾಂಕನೃಪನೆ ಮ

ನೋವಲ್ಲಭಿ ರಾಯರಾಜಮುಖತಿಳಕೆ ಕಳಾ |

ಕೋವಿವೆ ನೆಗಳ ಲ್ಲಿಲ್ಲನೆ

ದೇವಿ ಜಗಜ್ಜನನಿ ಪಟ್ಟಮಾದೇವಿಯೆನಲ್ || ೧೪ ||

ಎನಿನಿದ ಮೃಜ್ಜಿಮೇವಿಯಾ  
ಮನೆಯೊಳು ಶುಷಿದಪ್ಪನಾಗಿ ಮಾಣಿಕಭಣ್ಣಾ |  
ರನಿಯೊಳಗಮಂ ಸಮನ್ತಾ  
ವನೀಜನಂ ಪೋಗಲೆ ನಾಗವಮ್ಮಂ ನೆಗಲ್ದಂ || ೧೫ ||

ವ || ಆತನ ದಂಡಾವತಾರಮಂಶನೇ ||

ಕ || ಕುಂತಳದೇಶವಧುವ್ಯಾಡು  
ಕುನ್ತಳದೇಶದಪೊಲನೆವ ಸಾಯಿರಬಾಡ |  
ಕೃ(೦)ನೊಡವಿದನಿಸಿ ಕೂಡೆ ಬ  
ಸಂತಮೆನಿಪ್ಪವರವಾಡಿಯೊಳೊಳದಪ್ಪಿರ್ || ೧೬ ||

ಶ್ರೀವೆರಳು ರೂಢಿದೇರನು ಕ  
ಕುವಿಭವಂ ಬೆರಳು ಜನಪದಂ ಬೆರಸು ಧರಿ  
ಶ್ರೀವಧುಗೆ ಕಲ್ಲಕುಂಬರಿ  
ಗಾವೆ ವಿಭಜಪಾದಪೊಳ್ಳಿರಾಜಿವುದದಪ್ಪಿರ್ || ೧೭ ||

ವೃ || ಶ್ರೀಮ ಕೇರ.ಹುಗ್ಗುಳವಂಶಿಕಂ ಪಟ್ಟಮ್ಭೂಮ್ಯಾಕ್ರಮ  
ವ್ಯಾಪಾರಂ ಪರಮಾತ್ಮತತ್ವಜ್ಞಾನಂ ಸಾಹಿತ್ಯವಿದ್ಯಾಪದಂ |  
ದಾಸಾನುಗ್ರಹಣೀ ಸಮರ್ಥನನವಂವ್ಯಾಪಾರಗಂಗಾತ್ಮಜಂ  
ಗೋಪಾಳಕ್ರಮಿತಂ ನೆಗತ್ತೇವಡೆವಂ ವಾಂಛಾತಗೋಷ್ಠೀಶ್ವರಮ || ೧೮ ||

ಕಂ || ಗೋಪಾಳಕ್ರಮಿತಂ ನತ  
ಭೂಪಾಲತಿರಿಂಬರತ್ನರಂಜಿತಪದನು  
ವ್ಯೀಪರಿವೃತಕೀರ್ತಿ ದಯಾ  
ರೂಪಂ ಶ್ರೀ ವಾಣಿವಂಶಭೂಷಣನಿಪ || ೧೯ ||

ಅವರ ಮಗಂ ಭೂಮ್ಯಗುಣ  
ಪ್ರವರ್ಧನಂ ಸೂಕ್ತಸತ್ಯಗಂಧನಂ ದಾ |  
ನವಿಸಿದಂ ವಾಣಿಕುಣ  
ದ್ವೀಪಕಂಠಂ ನೆಗಲ್ದನೆಲೆ ಶೇಷಪಟ್ಟ || ೨೦ ||



ಕ || ಗುಣಗಣವತಿ ನಯವತಿ ರೇ  
ವಜ್ರಯ್ಯನಾಯಕನ ಸತಿ ವಯಾವತಿ ಶ.ಭಲ |  
ಕ್ಷಣಲಕ್ಷತೆ ಪತಿಹಿತೆ ಧಾ  
ರಿಣಿ ಬಿನ್ನೆನೆ ನಾಲಿಕಬ್ಬೆ ಪೆಂಪಂ ಪಡೆದಳೆ || ೨೭ ||

ವೃ || ಅವಗ್ಗಾ-ತೋದ್ರವರಾಗಿ ಬೆಂಪುವಡೆದಿದ್ದಂ ದೇವಬಾಯ್ಯಂ ಧರಿ  
ತ್ರಿವಿಂಶತಂ ಮುಘಸೂದನಂ ಪ್ರಭುವಿಸಿ<sup>1</sup>ಪ್ಪಂ ನಾಗರಾಜಂ ಗ್ರಹ  
ಸ್ಥಪರಿಷ್ಠಂ ಗುಣಿ ರಾಮದೇವನನಳಂ ಗೋವಿಂದನೆಂಬುದ್ದದಾ  
ನವಿನೋದದ್ದರಗೈಯ್ಯರುಂ ನೆಗಳ್ಳರಾ ಪಾಣ್ಯದ್ಭವಪ್ರಪ್ತಿಯಿಂ || ೨೮ ||

ಕ || ಅವರೋಗನೆ ನಾಗರಾಜಂ  
ನವೀನಮನುವಿನಿಸಿ ಧರ್ಮಪರನೆನಿಸಿ ಬುಧಾ  
ರ್ಣ್ಯವಚಂದ್ರನೆನಿಸಿ ಪಾಜಿ  
ಪ್ರವರೋತ್ತಮನೆನಿಸಿ ಧನ್ಯನೆನಿಸಿದನೆಲೆ || ೨೯ ||

ವೃ || ಮನುಸೂತ್ರಂ ಚರಿತಂ ಸ್ಥಿರೋನ್ನತಿಶುರಾದ್ರಿಪ್ರಕ್ರಮಂ ಪುಣ್ಯವ  
ದ್ಧನವಾತ್ಮೀಯಧನಂ ಗಭೀರಗುಣ[ವಾದ್ಧಿ]ಪ್ರಖ್ಯಮುಖ್ಯಂ ಜಗ  
ಜ್ಜನರಕ್ಷಾಕ್ಷಮವಾಪ್ತು ನಿರ್ಮೂಲಯುತಂ ದಿಕ್ಕಾಮಿನೀರತ್ನಮು  
ದ್ಧನವೆಂಬಂತಿರೆ ನಾಗರಾಜನೆಂದೆಂ ಮಾಂಧಾತ ಗೋತ್ತೋತ್ತಮ || ೩೦ ||

ಪ್ರಿಯದೊಳ್ . . ಸತ್ಯಬ್ರಹ್ಮವತುಳಿತವಾಗಾಪ್ತು ವೇದಾತ್ಥದೊಳ್ಳ  
ರ್ಣ್ಯಯವಾ . . ರವಾಮೆ ಸಕಳಜನಮನಪ್ಪುತ್ತಮಾದುದ್ಭವಾಗೋ  
ದಮದಾಶಾಧೀಶರಂ ಸುತ್ತಿದ ಜನವೆಸಕಂ ಪಾಜಿವಂಶಪ್ರಯುಕ್ತ  
ಪ್ರಯ[ವಾ]ದ ಪ್ಯಾತಿ ತನ್ನೊಳ್ಳಲೆ ನೆಗಳ್ಳನಿಣಭಾಗದೊಳ್ಳಾಗರಾಜ || ೩೧ ||

ರೂಢಿಗೆ ಸಂದ ಧರ್ಮಮೆನೆ ತನ್ನೆಯ ತಂದೆ ಜಿರಪ್ರತಿಷ್ಠೆಯಂ  
ಮಾಡಿದ ರೆ-ವಣೇಶ್ವರನಿವಾಸಮನೊಪ್ಪಿರೆ ಮಾಡಿ ಕೂಡೆ ನಾ |  
ರಾಡಿಗಳುಂಬಮಾಡದೆನೆ ಜಿಮ್ಮೆಯನಾಜ್ಞಿಸಿ ಪಾಜಿವಂಶದ  
ಪ್ಪಾಡುವಿನಂ ಜನಂಬಡೆದನೆಂಬುದು ಧಾರಿಣಿ ನಾಗರಾಜನ || ೩೨ ||

<sup>1</sup> This letter is written above the line.

ಕ || ಎನೆ ಸಂದ ನಾಗರಾಜಂ  
 ವಿನಯಾಂಭೋರಾತಿ ಬಿನ್ನವಿಸೆ ಚಂದ್ರನಿಭಾ |  
 ನನೆ ಸುಗ್ಗಲದೇವಿ ನಿಜಾಂ  
 ಗನೆ ಭರ್ತೃದ್ಯುಕ್ತೆ ದೇವತಾಭಕ್ತೆಯೆನಲ್ || ೩೩ ||

ಪ || ಸ್ವಸ್ತಿ ತ್ರೀಮುಖಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷದ ೪೭ನೆಯ ಶುಭ  
 ಕೃತ್ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೫ ಅದಿವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ  
 ಯಂದು ||

ವ್ಯ || ಧರಣೀಶಪ್ರಿಯನೂತರಾಜನುತರಾಯಾನೇಷ್ವರಖ್ಯಾತಿ ಬಿ  
 ತ್ತರದಿಂ ಸುಗ್ಗಲದೇವಿ ದಾನದೊಳಿದಂ(೦) ತ್ಯುಕ್ತ ಪೃಷ್ಠದಾದರಂ  
 ಬೆರಸುದ್ಯುಕ್ತಿಧಿ ಗೂಡೆ ಕೋಲ ಪದಿಸೈದುಂ ಮತ್ತರಂ ರೇವಣೇ  
 ಶ್ವರದೇವಗ್ನಿ ನಮಸ್ಕಂಠಿಂತಿದನೆ ಬಿಟ್ಟುಕ್ ಧಾತ್ರಿ ನಿಲ್ಲನ್ನೆಗ || ೩೪ ||

ಇದು ದೀಪಕ್ಕಿಮ ಪೂಜಿಗಿಂತಿದು ನಿವೇದ್ಯ ಕೈಂದು ತಮ್ಮ ಪ್ರಭು  
 ತ್ವದ ಸಾಮ್ಯಂಗಳೊಳಾದ ಗಾಣಮುಮನೊಂದಂ ಶೋಂಖವೊಂದಂ ಪ್ರಸಿ  
 ದ್ಧದೇವಕ್ಕಿಂಟಿಗಳಂ ನಮಸ್ಕವನೆ ಬಿಟ್ಟುಂ ರೇವಣೇಶಾಲಯ  
 ಕೈ ದಯಾಂಭೋನಿಧಿ ನಾಗರಾಜನನಭಂ ಚಂದ್ರಾಕ್ಷರಮುಳ್ಳನ್ನೆಗ || ೩೫ ||

ಕ || ಕಲಿ ಕಲಿಜೋರನೆ ವಧು ರೆ  
 ಬ್ಬಲದೇವಿ ಶಿವಸ್ವಯಂಭುವಂ ಸ್ಥಾಪಿಸೆ ಕೋ |  
 ಮಳೆ ನಾಗರಹಾಳಂ ದ್ವಿಜ  
 ಕುಳೋತ್ತಮ(೦)ಬ್ರಹ್ಮಪುರಿಗೆ ಭೂಮಿಯನಿತ್ತಕ್ || ೩೬ ||

ಸ್ವಸ್ತಿ ಸಮಾಧಿಶತಮಂಚಮಹಾರಬ್ಧ ಮಹಾವತ್ಸರ್ಗೇಶ್ವರ ಅಮರಾವತೀ  
 ಪುರವರೇಶ್ವರ ಈಶ್ವರವಾಹಾರವಿದಾನಂದವಾಹಾರಂ ನತ್ಯಯಧಿಷ್ಠಿರಂ ಕಬ  
 ಕದ ಗೋವ ನಿಗಳಂಕಮ್ಲ ಮಹಕ್ಕೋಲ ಭೈರವ ವಕದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ  
 ತ್ರೀಮುಖಾಮುಖೇಶ್ವರ ಎತಿಯಮರಸರು ತ್ರೀರೇವಣೇಶ್ವರವೇದಗ್ನಂ  
 ಬ್ರಾಹ್ಮಣಗ್ನಂ ನಾಗರಹಾಳಂ ಸರ್ವಸಮಸ್ತಮಾಗಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ  
 ಬಿಟ್ಟರು || ಈ ಭರ್ತೃವನಾವನೋಪ್ಯಂ ಪ್ರತಿಪಾದಿಸಿದನಾತಂ ವಾರಣಸಿಯೊಳು  
 ಕುರುಕ್ಷೇತ್ರದೊಳು ಸಾನಿವ್ಯ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಸಾನಿರ ಕವಿಲೆಯುಂ ಕೋಡುಂ  
 ಗೊಳಗುಮಂ ಪಂಚರತ್ನಂಗಳಂ ಕಟ್ಟಿಸಿ ಕೂಟ್ಟಿ ಪುಷ್ಯಮನೆಯ್ದುಗು ||\*||

ಇದನಳಿದನನಿತುಂ ಬ್ರಾಹ್ಮಣರುಮನನಿತುಂ ಕವಿಲಿಯುಮನಾ ಭುಜ್ಯತೀರ್ಥ  
ದೊಳಳಿದ ದೋಷಮನೆಯ್ದುಗು ||

ಶ್ಲೋ || ಬಹುಭಿವ್ಯಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿನ್ಯಗರಾದಿಭಿಃ  
ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿ[\*] ತಸ್ಯ ತಸ್ಯ  
ತದಾ ಧನಂ || ೨೭ ||

ನ ವಿವಂ ವಿವಮಿಶ್ಯಾಪು[\*] ದೇವಸ್ಯಂ ವಿಜಮುಷ್ಯತೇ  
ವಿಜಮೇಕಾಕಿನಂ ಹಂತಿ ದೇವಸ್ಯಂ ಭುಕ್ತಜಾತ್ರಿಕಂ || ೨೮ ||

24

### Karadkhed, Deglur Taluk

#### First face

- ೧ ಓಂ ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿವಂವ್ರಜಾಮರಚಾರಣೇ  
ಪ್ರಿಯೋಕ್ಯನಗರಾ
೨. ರಂಭಮೂಳಶ್ರುಂಭಾಯ ಶಂಭವೇ || ವ್ಯ || ಗರಿಕನ್ಯಾಲೋಕ  
ನೇಶ್ವ್ರೀಪ್ರವೀಕನ
- ೩ ನಕಿತಾರೂಪಿಂವೀದಯಂ ಭೀಕರವೂಲೋದ್ಧಾರಿತಾಂಧಾಸುರ  
ಸುದಿತಲಾಟೀಕ್ಷ
೪. ಗಾಘ್ರಪ್ಪಳನ್ಯಮೂರ್ಯನಿಕ್ಷಿಪ್ತಾಂಗಜನ್ಯವಯವನನಾದಿನಂ  
ರಕ್ಷಿಸುತಿಕ್ಯೇ ಕೂತ್ಪಾ
- ೫ ವರದಿಂ ಶ್ರೀಶೋಮನಾಥಂ ಸಕಳಭುವನಮಂ ಸರ್ವಲೋಕೈಕ  
ನಾಥಂ || ಕ || ನಿಜಜರ

೬. ರಕೋಟರಾಂತಸ್ಥ ಜಗತ್ತಯನೆನಿಪ ಹರಿಯ ಬೊಕ್ಕಾಳ  
ಕನಕಾಂಬುಜದೊಳುದಯಿ
೭. ನಿದನನುಪಮನಜರನನಿಂದ್ಯಂ ಪಿರಣ್ಣಗಭ್ಯಂ ಬ್ರಹ್ಮಂ || ಎನೆ  
ನೆಗಳ್ಳ ಪದ್ಯಗಭ್ಯನ ತನೆಯಂ
೮. ಸ್ವಾಯಂಭುವೆಂಬ ಮನು ತನ್ನನುಸಂದನನಪ್ಪವೇದವೇದಾಂಗ  
ನಿರೂಪಣಪುರಜೇತ
- ೯ ಸಂ ಮಾನವ್ಯಂ || ಆ ಮಾನವ್ಯ ಸುತನಪಿರಾದುರನತಕರಣನಖರ  
ದೀಧಿತಿ ಗಂಗಾಂಭೋ
- ೧೦ ಮಜ್ಜನಪರಿಕ್ರಿತಘನಕಾಮಸಕಲಿಮಲಕಳಂಕನೆನಿಪ ಹರೀತಂ ||  
ಪರಿಗತಪಂಚ
- ೧೧ ಕಿಖಂ ಮುಕ್ತಿರಮಾಪ್ತಿದ್ವಿನ್ನದಂಚವಿಶಿಖಂ [ಧಾರಭಟ್ಟಾರದ]  
ಪಟು ಪಂಚದುಂಬನಾ ಹರೀತ
- ೧೨ ಯತಿಪತಿಗೆ ಪುಟ್ಟಿದಂ ಹಾರೀತಂ || ಅತತಯಕನೆನಿಸಿದ  
ಹಾರೀತಿಯ ಸಂಧ್ಯಾಗ್ನ್ಯಂ
- ೧೩ ಸಮಯಜಳುಕೋಪಕದಿಂ ಪ್ಯಾತಿವಡೆದುದಯಿಸಿತ್ತು ವಿನೂತಂ  
ಚಾಳುಕ್ಕನಂಶ
- ೧೪ ಮೆಂಬುದು ಪೆಸರಿಂ || ವ್ಯ || ಬಳವದ್ವಿಕ್ರಾಂತದಿಂ ಸಾಧಿಸಿ  
ಮಹಿಮೆಯನೇಕಾತಪತ್ರಂ
- ೧೫ ಛರಿತ್ರಿತಳವೆಂಬಂತಾಳ್ವ ಚಾಳುಕ್ಕರೊಳಪುಳಬಳಂ ರಾಷ್ಟ್ರಕೂಟ  
ಕ್ಷಿತಿಂದ್ರಾಜವಪ್ರಂ
- ೧೬ ರಾಷ್ಟ್ರಕೂಟಾನ್ವಯಘನಪವನಂ ರಾಷ್ಟ್ರಕೂಟಾವನೀಪಾಳ ಲೂರದ್ವಾ  
ವಾಗ್ನಿ ದಿಗ್ವಿಕ್ರೀಪಿ
- ೧೭ ಕದಯಕಂ ಪುಟ್ಟಿದಂ ತೈಲಭೂಪ || ಕ || ಜಯಲಕ್ಷ್ಮೀಪತಿ  
ಸತ್ಕಾರ್ತಯನೆಂಬಂ ಪುಟ್ಟಿ ತ
- ೧೮ ನ್ನ ಪೆಸರೊಳೆ ಸತ್ಕಾರ್ತಯವಂಶವಾಗೆ ಸತ್ಕೀರ್ತಿಯನಾಳ್ವಂ  
ಜಗದೊಳೇಂ ಕ್ರಿತಾತ್ಮನೊ
- ೧೯ ತೈಲಂ || ಆ ಸತ್ಕಾರ್ತಯನ ಮಗಂ ಭಾನುರನಿಜಕೀರ್ತಿ  
ಮುದ್ರಿತಾಣವಳಯಂ ಕಾನಿ
- ೨೦ ತವಿವೋಧಿವ್ಯಪಕುಳಪಾಸನನೆನೆ ನೆಗಳ್ಳಂ ವಿಕ್ರಮಾದಿತ್ಯನಿಪ ||  
ಅತನನುಜಾತನ



೨೦. ಖಳೋವ್ಯೀತಳಪತಿವತ್ತೀಕೀತ್ತೀ ಜಾಳುಕ್ಕುಕುಳೋದ್ಭೂತ  
ನೈಪರತ್ನಬೇಖರನಾತತಭು  
೨೧. ಜಶೌಯ್ಯೋನದ್ಯಾಣಯ್ಯಾಂ ಪೆನರಿಂ || ವ್ಯ || ಆ ನರವಾಳಸಿಂಹ  
ನನುಜಂ ನೈಪನಿಂಹ  
೨೨. ನುದಗ್ರಕೀರ್ತಿಲಕ್ಷ್ಮೀನಿಳಯಂ ಜಳುಕ್ಕುಕುಳಭೂಷಣನಪ್ರತಿಮಾ  
ಪ್ರತಾಪನಂಭೋ  
೨೩. ನಿಧಿಮೇಖಾವಿತ್ರಧರಾಪರಿಕ್ಷಣವಕ್ಷನಗ್ರತೇಜೋನಿಧಿ ಸಾಹಸಾ  
ಭರಣನಾತ್ತ  
೨೪. ಜಯಂ ಜಯಸಿಂಹವಲ್ಲಭಂ || ಜಯಸಿಂಹಕ್ಷಿತಿ[ಪಂಗೆ]  
ಪುಟ್ಟಿದನಿಳಾವಿಸ್ತಾರಿತೋದಾತ್ತ  
೨೫. ಕೀರ್ತಿವಯತು ತೀಬ್ರನಿಜಪ್ರತಾಪದಹನಪ್ರಾಣವಳೇದಗ್ಧ  
ಮಜ್ಜಯದೀರಾರಿಪುರಂ ಸ  
೨೬. ಮಸ್ತನಿಪಜೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿಯುಗಂ ನಿರ್ಮಳ  
ಸೋಮವಂಶತಿಳಕಂ ತ್ರೈ  
೨೭. ಕೋಕ್ಕಮಲ್ಲಂ ನಿಜಂ || ಕ || ಸಾಹಸಧನನೇನೆ ನೆಗಳ್ಳಿದ್ದಾಹವ  
ಮಲ್ಲಕ್ಷಿತೀಶನಗ್ರತನೋ  
೨೮. ಜಂ ಬಾಡುಬಳವಿಜಿತವೈರಿಸಮೂಹಂ ಭುವನೈಕಮಲ್ಲನೇನೆ  
ಪೆಸವ್ಯಡೆದಂ || ಭುವನೈ  
೨೯. ಕಮಲ್ಲನನುಜಂ ಭುವನತ್ತಿಯವತ್ತೀಕೀತ್ತೀ ಜಾಳುಕ್ಕು  
ಕುಳಾಡ್ನವಹಿಮಮುರೀಷಿ ಕೇವ  
೩೦. ಇನೆ ವಿಕ್ರಮಾದಿತ್ಯನವಳನಿಪಸಂಸ್ತುತ್ಯಂ || ವ್ಯ || ನೆಲನಂ  
ಪಾರ್ಥಿವರಂ ನಿಮಿ[ಚ್ಚಿ] ನಿಖ  
೩೧. ಇದಾಪಂತಿದಂತಂಗ[ಳಂ] ವಿಳಸನ್ನಿರ್ಮಳಕೀರ್ತಿವಲ್ಲರಿಗಡಪ್ಪಂ  
ಮಾಡಿ ವಿಕ್ರಾಂತದಿಂ ಜಲಮಂ  
೩೨. ಪಾಪಾರಿಘನಕೋಪಕವಿಯಂ ತಗ್ಗೊತ್ತಿ ಜಾಳುಕ್ಕುರೂಳ  
ಬಲ್ಲಾಳನೆ ಸಂದ [ಪೆಂಜ]ನು  
೩೩. ಪಮಂ ಜಾಳುಕ್ಕುಚಕ್ರೇಶನ || ಕ || ನಿಗ ನಹುಪ ನಳ ಭಗೀರಥ  
ಸಗರ ಪುರೂರವ ದೀ

೨೫. ಪ ಪೃಥು ರಘು ರಾಮಾದಿಗಳಾರುಮಿನನ್ನಿವಿಲ್ಲೆನೆ ನೆಗತ್ತೇಯಂ  
ವಿಕ್ರಮಾಕೃನೋವ್ಯನೆ ಪ
೨೬. ಡೆವಂ || ಪ || ಅಂತೆನಿಸಿದ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀ  
ವಲ್ಲಭ ಮಹಾರಾಜಾಧಿ
೨೭. ರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಕಾರ್ಯಕುಲತೀಕಂ  
ಜಾಳುಕ್ಕಾ ಭರಣಂ
೨೮. ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲವೇವವಿಜಯರಾಜ್ಯಮುಕ್ತ ರೋತ್ತರಾಭಿ  
ವ್ರಿದ್ಧಿ ಪ್ರವರ್ಧ್ಯ
೨೯. ಮಾನಮಾಜಂದ್ರಾಕೃತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲವೀಡಿನೊಳು  
ಸುಖಸಂಕಥಾವಿನೋ
೪೦. ದದಿಂ ರಾಜ್ಯಂಗೇಯುತಮಿರೆ || ವಿ || ನೆಲಸಿದ್ದಮೊಂದೆ ಬಿಟ್ಟೆಂ  
ಬಡಗಜದೇಸೆಯಂ ಕೊ
೪೧. ಣ್ಣ ನೆಪ್ಪಿ ಪ್ಪುದೋರಂಡಲಮಕ್ಕುಂ ವಿಶ್ವವೆಂದುವ್ಯಳಿಸಿ ಬೆಸನೆ  
ವಿಶ್ವಾದುರಶ್ರೇಣಿ ಮಾ
೪೨. ಟಂಡಲವಾದಂ ತೆಂಕಮುಯಿಮುಟ್ಟಿರಡು ದೆಸೆಯೊಳಂ ತೂಕಕಂ  
ಬಂದದಿಂ ನಿಶ್ಚ[೪]
- ೪೩ ಯೋಗಂ ಯೋಗಿಬ್ರಿಂವಾರಕವಿನತಪದಾಂಭೋರಾಹಂ  
ಕುಂಭಜನ್ಮಂ || ಕ || ಕೈಣಾಸವೆಂ
೪೪. ಬ ಬಗೆಯಿಂ ಕೈಣಾಸದೊಳಾ ಮುನೀಶ್ವರಂ ನೆಲಿಸಿ ತಪೋ  
ವಿಳ . . . . ತದುವನೆ
೪೫. ಕೂಂಡೊಳೊಗೆದತ್ತು ಕಬರ . . || ಪ || ಪಾಪನವಿದೆಂದು  
ಬಗೆಯದೆ ಪನೇತರ
೪೬. ಮ್ಯೂನಿಕುಮಾರಕ್ಕಳ ಕಯ್ಯಂ ಮುನಿಪತಿಯ ಹೇಮಧೇ  
ಸುವಂ . . . . ಕ್ರಿಶಭಾ
೪೭. ಜಬಳಕ್ಕೊಣ್ಣಯ್ಯರು || ವ್ಯ || ಮುನಿರಾಜಂ ತತ್ತ್ವಪಂಚರವಣ  
ಸಮುದಿತೋದ್ರೇ[ಕ]
೪೮. ನುವ್ವಾಮಹೋಮಾಗ್ನಿನಿಯುಕ್ತಾಜ್ಞಾಹುತಿಪ್ರಕ್ರಮದ . . . . .  
ಬ್ರಹ್ಮ ತನ್ನ

೪೯. ನೋಜಾತನಿಬದ್ಧ ಕ್ರೋಧ . . ವಿತರತಿಭಯದೆ ಮೂರ್ತಿಗೊಣ್ಣೆ  
 . . ಪ್ಪನಿವಂ .
೫೦. ಯೋರ್ಪ್ಪ ಕಾಳಾಂತಕನೆನೆ ಜನತಾಕ್ಷೋಭವಿಪ್ಪಂತಿರಾತ . ||  
 ದಾರುಣ . . . . .
- ೫೧ ಕುದಿಕೋಟವಿನಂಕಟಭಾಳನುತ್ಯ ಕೋಪಾರುಣನೇತ್ರನುತ್ಯ ಟತ  
 ಭೀತ . . . . .
೫೨. . ನುದ್ಧತೋ . . . . . ಭೀಷಣನಿನಾದನಂದಗ್ರಬಂ  
 ಭಯಂಕರಾಕಾರ . . . . .
೫೩. ವರಿಗೆ ಪುಟ್ಟವನೊಮ್ಮೆಯೆ ಹೋಮಕುಣ್ಡ ದೊಳು || ಕ ||  
 ಬೆಸಸು ಬೆಸನೆಂದು ಮುನಿ . . . . .
೫೪. ದಿಂ ಲುಬ್ಧಕರಂ [ಬೆಗ್ಗ] ಬೆಕಕೆಯ್ನು [ಜ]ನದೇನಯನದರಲ್ಕಿ  
 ತಂದೊವ್ವಿನಿದಂ [ತಡದಿರದ] ಹೋ
- ೫೫ ಮುಘೇನುವನಾಗಳು || ಕಾರುಣ್ಯದಿಂದಮದನಾ ಭೋರಣಂ ಧೌರೇ  
 ಯನದಟಾನೀತನ ಜನ
೫೬. ರಂ ಭೋರನೆನೆ ಮುನಿಪನಾಳ್ವ ನವಾರಯೋರಾಕಿಬಾಡಮಂ  
 || ವ್ಯ || ಪಾವ
- ೫೭ ಕನಂಶವಾವನಚರಿತ್ರ[ರೆ]ನಲು ಮೊರೆವೆತ್ತು ಕಿಂತ್ರಿಲಕ್ಷೀ  
 ಪರನಾದ ಭೋರನಿವಸಂತತಿ
- ೫೮ ಯೊಳ್ವಲರಂ ನಿವಾಳರುವ್ವೀವರರಪ್ರತಕ್ಕ ಮುಹಿಮುಪ್ಪ  
 ರಿವಾಳನೆ ಮಯಿಮೇವೆ
- ೫೯ ತ್ತು ಧಾತ್ರೀವಳಯಪ್ರಸಿದ್ಧಮಿಮ ತಾನೆನಿಸಿತ್ತು ಸಹಸ್ರಮುಣ್ಣಳ ||  
 ಆ ವಂಶದೊಳ ||
೬೦. || ಕ || ಅವನೀತಳತಿಳಕವ್ವುಹಿವಂಶಸಂಭವರಗ್ನುಗೋತ್ರ  
 . ವರಕ್ಕಳಿಷೋರನು
೬೧. ಮುತ್ತುವನುಂ ಕರ್ಕ್ಕರನುವೆಂಬರಾವಜ್ಜುಳವರು || ವ್ಯ ||  
 ಗಗನಾಂಭೋ ನೆಯ್ನಿ . ನಿಮಿ
೬೨. ದ್ವಿರ್ದ್ವಾರ್ತೀಯನತ್ಯೀರ್ತಿ [ನೆ]ಬ್ಬಗೆ ತಾನಿಂತಿವೆನಲು ಸುಧಾ  
 ಧವಳತಪ್ಪೊತ್ತುಂಗಮಂ ವೆವವೈತ್ಯಗಡ್ಡು

- ೬೩ ತ್ಯಮನೇರ್ಥಿಯಿಂ ಕರಡಿಶಲೊಕ್ಕೊಡಲ ರಾಧಿ ಕೈವಿಗ್  
 ಸೂರೇಶ್ವರಮೂರ್ತಿ ಎರಡು ಪೂಜಾರಿಗಳಿಗಿಂತ
- ೬೪ ಕರ್ಕಭೂಪಾಳಕ || ಕ || ಭೀಮಪ್ರವೇಶರಮಂ ಕಲೀಶರ  
 ಪ್ರವೇಶರಮನಾತ್ಮನಿ
- ೬೫ ವೇದಾಂಗಾರವ ಕಲವ-೨ ಸಿ[ವಿಕ್ರ]ನಿಡ

೮೭. ....
೮೮. .. ಕಲಿಜೋರ ..... ನೈವಾಳ .....
೮೯. .... [ಪ್ರ]ತಿಗಲು ಮಾಡಿ .....
೯೦. ವಂ ಸಲಿಸಲು ....., .. ಸಲಿಸಲ[ಬ್ಯಾ] ...
೯೧. ಮಾಡಲ ..... ಪ್ರಶ್ನಂ ಕಣ .
೯೨. ಕೋಟಿ .....
೯೩. ಕರ[ಪ್ರ]ರಸ .....
೯೪. ೧ ವರ್ತಿಸುತ್ತಮಿರೆ || ಕ || ... ದೂರ್ವ್ಯಾಸಂ ನಿರ್ಮ್ಯಳನಯ
೯೫. ಲೋರಾಕಿ ಸಕಳವಿವ್ಯಾಧಿ . . . . . ಇಯ . ನಿರ್ಮ್ಯಳನಯೀತಿವಕ ||
೯೬. ತದ್ವಂಶದೋಳಿತಂ ಜನಮಂ ..... ಪಾಲಿ
೯೭. .... ಬೆಂಪುವಡೆವನೆ ..... ಲೋಲುಪಜೆ
೯೮. ಯ . [ಕೀ]ರ್ತಿಯನಾ ..... ನಿರಂಜನಾಚಾರ್ಯರ
೯೯. .... || ಅನುಪಮನೆನೆ ನೆನಳ್ತ ನಿರಂಜನಮುನಿವನ ತನಯಂ
೧೦೦. . ಏಳವಿವ್ಯಾಧಿ ಸಜ್ಜನತಿವಕ ..... ನೆಂಬನೆಮೆನೆ
೧೦೧. . ದು ಮಹಿಮೆ ಲೋಕದೊಳ ..... ವೆತ್ತ ಲೋಕವಾ
೧೦೨. ಳೇಪ್ಪರ ಯೋಗೀಶ್ವರ ..... ಕ ಪು
೧೦೩. ಡ್ಯನುರ್ದೀಪರಘೈಯ್ಯಂ ನೆಗ[ಳ್ಳಂ ಪಂದ್ರ]ಶೇಖರಮುನಿವ ||
೧೦೪. ವಿಳಸತ್ಸಪ್ರಮಂ ..... ನೆನಿಬ್ಬ ಕರಡಿ
೧೦೫. ಲ್ಲೊಳಳಮಂಡಳ ವಿನೂತ ..... ನಿಳಯಂ ಶ್ರೀಚಂದ್ರ
೧೦೬. ಶೇಖರಂ ಜೆಸವ್ಯದೇವಂ || ಪೃ || .... ರಂಜಿತ ನೋಮ
೧೦೭. ತೀರ್ಥದೇವಂ ತೀರ ..... ಪುರಮಂ ವೇವಕ
೧೦೮. ಲಂಗವಂ ..... ಶರಮಂ ವಿ
೧೦೯. ಸ್ತುತ ರಮ್ಯ ..... ಮಾಡಿಸ
೧೧೦. ಲೊರೆವೆತ್ತಿದ್ದ ..... ಮುನೀಂದ್ರೋದಾತ್ತ ಕೀ
೧೧೧. ತ್ರೀಪುಷ ..... ನೆನಿಸಿ ಜಗತ್ತಯ
೧೧೨. ಕೈ ಹೂಡಾತನದೆಯೆ ..... ಅಂಬಾಪೂರ್ವಗದ
೧೧೩. ರೀಶಾಪರಕ್ತಿಮುನಿವಂಗಳ ..... ಯಶನೆನಿಸಿದೀಶಾನರಕ್ತಿ
೧೧೪. ವನಿನಿತಿಯು ..... ಗತ[ಕೋಪ] ಪ್ರಕಾಶವಾಪಾ
೧೧೫. . . ವಿಶುವೈ . . . ಪೋಷಕ . . . || ಪೃ || ಅಕಳಂಕಕೈ

೧೧೬. . ಲಂಕಮಂ . . . . . ಧಮಂ ಪ್ರಕಟಮಾ  
 ೧೧೭. . ಡ[ದೆ] ವಿವುಳ ಡಾ . . ತಶಂ(ಸಂ)ಖ್ಯಾತಕೌತು  
 ೧೧೮. ಕಮಂ ನಿರ್ಮುಳ . . . . . ನಿಷ್ಕಂದಿನಿಧೂತ  
 ೧೧೯. . . . . ಪ್ರಸರ . . . . . ಪ್ಲಾನೇಶಯೋಗೀಶನ . ಪಲ  
 ೧೨೦. . ಪೊಗಳ . . . . . ಶ್ರೇಣಿ .  
 ೧೨೧. . . . ಕುಲಂಗಳಂ ಪಲವುಮುದ್ದೋಪುರಬ್ರಾತ  
 ೧೨೨. . . . ರಾಜಿಯ ಪಲವುಮ ಸತ್ರಂಗಳಂ ಮಾ  
 ೧೨೩. [ಡಿ] ಯೊಳು ಕೀರ್ತಿಪತಾಕೆಯ ನಿಲಿಸಿದಪ್ಪಾನೇಶಯೋ  
 ೧೨೪. ಗೀರ್ವರ ||

## 25

## Mukhed, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತ[ಭುವನಾಶ್ರ]ಯ ಶ್ರೀ  
 ೨ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ  
 ೩ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾ  
 ೪. ಶ್ರಯಕೂಲತಿಕಂ ಜಾಳುಣ್ಣ  
 ೫ ಭರಣಿ ಶ್ರೀಮತ್ಪ್ರಭವನಮಲ್ಲ  
 ೬ ದೇವವಿಜಯರಾಜ ಮುತ್ತರೇಶ್ವ  
 ೭ ರಾಧವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನವಾಚಂ  
 ೮. ದ್ರಾಕೃತಾರಂಬರಂ ಸೂತ್ರಮಿರೆ  
 ೯. ಶ್ರೀ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿಸೇಳಂ  
 ೧೦. ಸುಕ[ಬ್ರ]ಸಂಕಥಾವಿಷೇಷದಿಂ ರಾಜ್ಞಂ  
 ೧೧. ಗೆಯುತ್ಪಮಿರೆ ಶ್ರೀವ ತ್ರಿಭು  
 ೧೨. ವನಮಲ್ಲ . . . <sup>1</sup>

<sup>1</sup> The continuation is lost

26

## Narangal, Deglur Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
೨. ಹಾಕಬ್ಬ ಮಹಾಮುಣ್ಣಿಳೇ
೩. ಶ್ವರ ಆಮರಾವತೀಪುರವ
೪. ರೇಶ್ವರನೀಶ್ವರಪಾದಾರವಿನ್ದಾನ
೫. ನ್ನ ಮಧುಕರಂ ಸತ್ಯಯು
೬. ಧಿಷ್ಠಿರಂ ಕಟಕದ ಗೋವಂ ಮ
೭. [ಪ್ರಿವೇ]ಗೆ ಕಾವಂ ಮಾಕ್ಕೋಲ ಭೈ
೮. ರವಂ ನಿಗಲಂಕಮಲ್ಲ ಕೀರ್ತಿಗೆ ನಲ್ಲ
೯. . . ವೇವೀಲಬ್ಧ ವರಪ್ರಸಾದ ಠೀ
೧೦. [ಮಾತ್ರಿಭಾ]ವನಮಲ್ಲದೇವಪಾದ<sup>1</sup>

27

## Yetala, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ಲೀಮಪು
೨. ಮಲೆಯಮತಿ
೩. ಯರಸಿಯ ಕಂಭ

<sup>1</sup> The continuation is lost

೧೧೬. . ಕಂಕಮಂ . . . . . ಧಮಂ ಪ್ರಕಟಮಾ  
 ೧೧೭. . . ಡ[ದೆ] ವಿಪುಳ ಕಾ . . ತಶಂ(ನಂ)ಪ್ರಾತಕೌತು  
 ೧೧೮. ಕಮಂ ನಿರ್ಮುಳ . . . . . ನಿಷ್ಯಂದಿನಿಧೂತ  
 ೧೧೯. . . . . ಪ್ರಸರ . . . . . ಜ್ಞಾನೇಶಯೋಗೀಶನ . ಪಲ  
 ೧೨೦. . ಪೋಗಳ . . . . . ಶ್ರೀಣಿ .  
 ೧೨೧. . . . . ಕುಲಂಗಳಂ ಪಲವುಮುದ್ಯದ್ಗೋಪುರಬ್ರಾತ  
 ೧೨೨. . . . . ರಾಜಿಯ ಪಲವುಮ ಸತ್ರಂಗಳಂ ಮಾ  
 ೧೨೩. [ಡಿ೨] . . ಮೊಳು ಕೀರ್ತಿಪತಾಕೆಯ ನಿಲಿಸಿದಜ್ಞಾನೇಶಯೋ  
 ೧೨೪. ಗೀರ್ವರ ||

## 25

## Mukhed, Mukhed Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತ[ಭುವನಾಶ್ರ]ಯ ತ್ರೀ
೨. ಪೃಥ್ವಿಪಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ
೩. ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾ
೪. ಶ್ರಿಯಕುಲತೀರ್ತಕಂ ಪಾಳುಕ್ಕಾ
೫. ಭರಣಿ ತ್ರೀಮುಕ್ತಿಭಾವನಮಲ್ಲ
೬. ದೇವವಿಜಯರಾಜ್ಯ ಮುಕ್ತ ರೋತ್ತ
೭. ರಾಭಿಪೃಥ್ವಿ ಪ್ರವರ್ಧಮಾನಮಾಪಂ
೮. ದ್ರಾಕ್ಷಾಶಾರಂಬರಂ ಸುತುಮಿರೆ
೯. ತ್ರೀ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನೋಳು
೧೦. ಸುಕ[ವ]ಸುಕಥಾನೋದದಿಂ ರಾಜ್ಯಂ
೧೧. ಗೆಯುತ್ತಮಿರೆ ತ್ರೀಮುಕ್ತಿಭಾ
೧೨. ವನಮಲ್ಲ . . . .<sup>1</sup>

<sup>1</sup> The continuation is lost



26

Narangal, Deglur Taluk

೧. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
೨. ಹಾಶಬ್ಧ ಮಹಾಮಣ್ಣಿಲೇ
೩. ತ್ವರ ಆನುರಾವತೀಪುರವ
೪. ರೇಶ್ವರನೀಶ್ವರಪಾದಾರವಿಷ್ಣುನ
೫. ಸ್ವಮಧುಕರಂ ಸತ್ಯಯಜು
೬. ಧಿಷ್ಣಿರಂ ಕಟಕದ ಗೋವಂ ಮ
೭. [ಪ್ರಿಥ್ವಿ]ಗೆ ಕಾವಂ ಮಾಕ್ಯೋಲ ಭೈ
೮. ರವಂ ನಿಗಲಂಕದುಲ್ಲ ಕೀರ್ತಿಗೆ ನಲ್ಲ
೯. . . ವೇದೀಲಬ್ಧವರಪ್ರಸಾದ ತೀ
೧೦. [ಮತ್ತಿಭಾ]ವನಮಲ್ಲದೇವಸಾದ<sup>1</sup>

27

Yetala, Biloli Taluk

೧. ಸ್ವಸ್ತಿ ತೀಮತು
೨. ಮಲೆಯಮತಿ
೩. ಯರಸಿಯ ಕಂಭ

<sup>1</sup> The continuation is lost

## Someśvara III

28

Karadkhed, Deglur Taluk

- ೧ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ತ್ರೀಮುನೈಹಾಮಣ್ಣ  
 ೨ ಕೀಶ್ವರ ಎವಮನುರಸರು ಚಾಳುಕ್ಯ ಭೂಲೋಕವರ್ಷದ  
 ಜನೇಯ ಸಾಧಾರ  
 ೩ ಉ ಸಂವತ್ಸರದ ಆಶ್ವಯುಜದಮಾನಾಸ್ಯ ಅದಿವಾರದಂದಿನ  
 ಸೂರ್ಯ  
 ೪ ಗ್ರಹಣದಲು ತ್ರಿಮಜ್ಜಾ ನೇಶ್ವರಪತ್ನಿ ಪವೇವರ ಸನ್ನಿಧಾನದಲಂ  
 ತ್ರೀ ಸ್ವ  
 ೫ ಯಂಭು ಸೋಮನಾಥ ಪೇವಗ್ಗಿ ಧಾರಾಪೂರ್ವಕಂ ದಾಡಿ ಕೊಟ್ಟ  
 ಗುಕ್ಕಾನೆ ೧  
 ೬ ಹಿಪ್ಪಳಗಾನೆ ೧ ಬೋರಿಗಾನೆ ೧ [||\*]

29

Karadkhed, Deglur Taluk

- ೧ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರಧೀವಕ್ಷಭಂ ಮಹಾ  
 ೨ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭದ್ರಾಶ್ರಯ ಸತ್ಯಾಶ್ರಯ

<sup>1</sup> This is engraved in continuation of No 11 above.

೨. ಕುಳತಿಳಕಂ ಜಾಳುಕ್ಕಾಭರಣಂ ತ್ರೀಮದ್ಭೂಲೋಕಮಲ್ಲದೇವ  
 ೪. ರ ವಿಜಯರಾಜ್ಯಮಂತ್ರಪೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾ  
 ೫. ಚಂದ್ರಾಕೃತಾರಂ ಸೂತ್ರಂ ರಾಜಧಾನಿ ಕಲ್ಯಾಣಪುರದ ನೆಲವೀ  
 ೬. ದಿನೋಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತ  
 ೭. ತ್ತಾದಪವ್ಯೋಪಜೀವಿಯುಪ್ಪ ತ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ

ವಜ್ರಿಯ

೮. ಮರಸರು ಎರಡಿಚ್ಚಾಸಿರೆ ಬಾಡಮಾಳುತ್ತಮಿರೆ ||  
 ೯. ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತಪಂಪಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂ ಪ್ರತಾ  
 ೧೦. ಪಮಹೇಶ್ವರಂ ಮಜ್ಜರಿಪರ ಗಂಡಂ ವೈರಿಭೇರಾಂಡಂ ರಿಪ್ರರಾಯಾಭಟೆ  
 ೧೧. ಯ ದಿಶಾಪಟ್ಟಂ ದ್ರೋಹಫರಟ್ಟಂ ವೇವಗುರುಚರಣಸರಸೀರು  
 ೧೨. ಹಬ್ಬಿಂಗು ಸಾಪನೇಶ್ಚಿತ್ತಂ ಗನಫಟಿಪದರಾಪಮಂಡಳಕರ ಗಂಡಂ  
 ೧೩. ಕಲಿಗೆ ಮಾತ್ರಾಂಡನಾಳಂ ಮುನ್ನಿಜಾಪನೈಯ್ಯನ ಸಿಂಗಂ

ತ್ರಿಮತ್ಕೃಪೋ

೧೪. ಕಮಲ್ಲವೇವಮಾಪಾಧಕಂ ಪರಬಳಸಾಧಕಂ ನಾಮಾದಿಸಮಸ್ತ  
 ೧೫. ಪ್ರರಸ್ತಿಸಹಿತಂ ತ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಆನೇಸಾಪದಂ ಪೆ  
 ೧೬. ಗ್ಗಡೆ ಹೆನ್ನಾಡಿಯರಸರು ತಮ್ಮೆಯ್ಯಾ ಬೂಚರಸಂಗಂ ತಮ್ಮೆಯ್ಯ  
 ೧೭. ಮಾಳಯಬ್ಬರಸುಂ ಶ್ರೀಯುಕ್ಕಾಗೆ ಚಾಳುಕ್ಕ ಭೂಲೋಕವರ್ಷ  
 ೧೮. ದೆ ಜನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ ೯ ಬೃಹ  
 ೧೯. ಸ್ವತಿನಾರದ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ ನಿಮಿತ್ತದಿಂ ಕರಡಿಕ  
 ೨೦. ಲ್ಲ ತ್ರೀಸ್ಮಯಂಭು ನೋಮೇಶ್ವರದೇವರ ಮಹಾಫಟಿಕಾಸ್ಥಾನ  
 ೨೧. ದಾಜಾಯ್ಯರಪ್ಪ ತ್ರೀಮಜ್ಜಾನೇಶ್ವರಪಥೆ ತವೇವರ ಕಾಲಂ ಕ  
 ೨೨. ಟ್ಲಿ ಅವರನಾಡಿ ೭೦೦೨ ಬಳಿಯ ಅಲೂರು ಗವುಡಗಾನೆ  
 ೨೩. ಕಾವಳಿಗಾನೆ ದಯಸವಳಿಗೆ [ಗು]ಕ್ಕಾವೆ ಬೋರಿಗಾನೆ

ನೇಲಾಲಿಗೆ ಹಿ

೨೪. ಪುಳಗಾನೆ ಸಕ್ಕರಗೆ ೯೦೨ ಬಳಿಯ ಧಾಯಿಗಾನೆಯ ಬ  
 ೨೫. ಟ್ಲಿಗೆವೆಪ್ಪಿಯಂ ತ್ರೀ ನೋಮನಾಧದೇವಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ  
 ೨೬. ಮಾಡಿ ಬಿಟ್ಟು || ಈ ಫಮ್ಮಂ ಬಡ್ಲೆಗೆವೆಪ್ಪಿಯನಾಳ್ವಾನೆ ಸಾಪದಿ  
 ೨೭. ದೆಗ್ಗಡೆಗೂರಾಸುಂ ಕಾಲಕಾಲೇ ಪಾಲನೀಯೋ ಭವತಿ ಎಂಬಿ ರಾ  
 ೨೮. ಮುವಾಕ್ಕಮಂ ನೆನೆವೆಮ್ಮ ಫಮ್ಮಂವೆಂಪೆ ಪ್ರತಿಪಾಳು ಮಗಾ

೨೯. ರಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲಶ್ವಮೇಧಾದಿ ಮಹಾ  
 ೩೦. ಯಜ್ಞಂಗಳಂ ಮಾಡಿದರಿದಂ ಲೋಪಿಸಿದನಾಶೀರ್ಥಂಗಳಲೂ ನಾನಿವ್ವಂ  
 ೩೧. ವೈದವಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮ[ಣ<sup>೧</sup>] ರುಮನನಿತುಂ ಕವಲೆಯುಮು  
 ೩೨. ನಳಿದ ಮಹಾವಾತಕರು || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಜಾಯೋ ಪರೇತ  
 ೩೩. ವನುಂಧರಾಂ ಪಷ್ಠಿವರ್ಪನಹಸ್ತ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಷ್ಣಿ||

30

### Karadkhed, Deglur Taluk

೧. ಹಿಮದಿಂ ಸೇತುವರಂ ನಿಮಿಶ್ಚ ನೆಲನೆಂ ನಿಃಕಂಟಕಂ ಮಾಡಿ  
 ವಿಕ್ರಮದಿಂ ಬಟ್ಟಿ  
 ೨. ಗರಾಯರಂ ಕವರ್ದು ಕೊಣ್ಣಮ್ಮಮ್ಮ ಭೂದೇವಲೋಕಮನೋರಂಶೆ  
 ನಹಸ್ತ್ರ  
 ೩. ಜೋಡರ ಮಹಾವಾನಂಗಳಂ ಕೊಟ್ಟು ಕೂಡೆ ಮಹೋತ್ಸಾಹ  
 ದೇವಕರ್ಕ್ಕುಟಂ . .  
 ೪. ದಿದಂ ಪೆಮ್ಮಾಡಿಚಕ್ರೇಶ್ವರ || ಕ || ಎನೆ ನೆಗಳ್ಳ ವಿಕ್ರಮಾದಿತ್ಯ  
 ನೃಪಂಗೆ [ಜಳು]  
 ೫. ಕೃಚಕ್ರವರ್ತೀಗೆ ಹಿತನುಂ ಮನದನ್ನನುಂ ಅತಿಭಕ್ತನುಂ  
 ಎನಿಸಿದನೆಳೆ ಪೊಗ[ಳೆ]  
 ೬. ರುದ್ರದಂಡಾಧೀಶ || ವೃ || ಅಮಿತೈಶ್ವರ್ಯಮ ನಿನ್ನದೇವೊಗಳೈ  
 ನಾತ್ಮನ್ಯಾ  
 ೭. ಮಿ ಜಾಳುಕ್ಕ ವಿಕ್ರಮಚಕ್ರೇಶ್ವರನೆಯ್ಡಿ ಮೆಚ್ಚಿ ದಯಗೆಯ್ದಂ  
 ರುದ್ರ[ದಣ್ಣಾ]

<sup>1</sup> The letter ಣ is written above the line.

<sup>2</sup> This is engraved in continuation of the previous inscription.

೮. ಧಿಪಂಗೆ ಮನಂಗೆಡ್ಡಾ ನೆಗತ್ತೆವೆತ್ತೆನೆದಿರಲು ಮಾಣೆಕ್ಕ  
ಭಂಡಾರಮುಖ್ಯ
೯. ಮೆನೆಲು ಮಿಕ್ಕಧಿಕಾರಮಂ ಪುವು . . . ಕಂ ಗುಣಂ  
ಗೊಳ್ಳಿನ || ಕ || ತಮತ
೧೦. ಮಗೆ ಪೊಗಳ್ಳಿನಂ ವಿಕ್ರಮಸ್ಸುಪನೇಳಾ ಪಡೆವನೆನೆಯಿ  
ಸೇನಾಧಿಪತ್ಯಮು
೧೧. ಮಂ ರುದ್ರಕಮೂಪಂ ಸಮಸ್ತ ತಂತ್ರಾಧಿಕಾರ ಸಂಪತ್ತಿಯುಮ ||  
ಎನೆ ನೆಗಳ
- ೧೨ ರುದ್ರಪೇವನ ವನಿತೆ ಕವಾಡಾರಶೀಲ . . ವ್ರತದೊತ್ತನೆಗೆ  
ಸಮನಿಲ್ಲ ವನಿ
- ೧೩ ತೆಯರೆನೆ ರೇಕುಡೇವಿ ಪೆಂಪುವೆತ್ತೆನೆದಿದ್ದಳಾ || ಪ್ರ ||  
ಪಿರಿವೊಂದಾತ್ಸಾಹಮಾ[ಗು]
೧೪. ತ್ತಿರಲವರ್ಗ್ಗೆ ಮಹೀದೇವರೊಲ್ದೀವ ನಾನಾ ಪರಮಾಶೀರ್ವಾದದಿಂ  
ನಂದನರುದಿಯಿ
- ೧೫ ಸಿದಮೂರ್ತಿವಿದ್ಯಾಧರಸ್ಸಾಕ್ಷರಕ್ಷಣಾಮಂಡನಂ  
ವಿಕ್ರಮಗುಣನಿಶಯಂ
೧೬. ಶ್ರೀಧರಂ ವಿಪ್ರಪಂಡಾಭರಣಂ ನಾರಾಯಣಂ ಬಾನ್ದವನಿಧಿ  
ಜನತಾಸಂಸ್ತುತಂ ಪ
೧೭. ವ್ಯನಾಥ || ಕ || ನುಡಿಯೊಳ್ಳುನಿಯಂ ವಾನಮೊಳೊ[ದಂಬಡಂ]  
ಛಮ್ಮೊಮ್ಮೊಳ್ಳುಳಂಕಮ
೧೮. ನೆತ್ತ . . ಮಿಮ ಮರ್ಲ್ಗಭಮೆನಿಸಿವ ನುಡಿ ಚರಿತಂ  
ಛಮ್ಮೊಮ್ಮೊಳ್ಳುಗುಂ ಪ್ರಿಫರನೊಳ್ ||
೧೯. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ  
ಮಹಾರಾಜಾಧಿರಾಜಂ
೨೦. ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಕಾರ್ಯಕುಳತೀಕಂ  
ಜಗುಕ್ಕಾಭರ
೨೧. ಐಂ ಶ್ರೀಮತ್ಸರ್ವಜ್ಞಚಕ್ರವರ್ತಿ ಭೂಲೋಕಮಲ್ಲದೇವರ  
ವಿಜಯರಾಜ್ಯಮುತ್ತು
೨೨. ರೋತ್ತರಾಧಿಪೃಥ್ವಿ ಪ್ರವರ್ಧಮಾನವಾಕುಂದ್ರಾಕೃಂ ಸುತ್ತು  
ಉತ್ತರದಿವರ

- ೨೩ ದಿಗ್ವಿಜಯದ . . . . ಸಂಗಮದ ಜಲವುಂ ದೆವಸದುಪ್ಪಯಜದ  
ಕುಪ್ಪ ದೊಳು
೨೪. ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ  
ತತ್ಪ್ರಾಪದದೊಳಿಜಜೀವಿ ಸ್ವನಿ
೨೫. [ಸಮಸ್ತ] ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ತ್ರೀಮನ್ಯಹಾಪ್ರಧಾನಂ ಸಮಸ್ತ  
ತಂತ್ರಾಧಿಪ್ತ್ಯಾಯುಕಂ
೨೬. . . . . ಧಿಪತಿ ವಿರಿಯರನಿ ಪಟ್ಟಮಹಾದೇವಿಯರ ಪೂಜೆವೆರ್ಗಡೆ  
ಪಂಡನಾಯಕಂ
೨೭. [ತ್ರಿಧ] ರಯ್ಯಂಗಳು ಅವರವಾಡಿ ೭೦೦ ಬೋಧನೆ ೭೦೦ಜ  
ಸಾಮಂತಿಕೆಯನಾ
೨೮. [ಳು] ತ್ತಮಿರೆ ಚಾಳುಕ್ಯ ಭೂಲೋಕವರ್ಷ ೭ನೆಯ  
ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
೨೯. ಶ್ರಾವಣದಮನಾಸ್ಯೆ ಬುಧವಾರ ಸೂರ್ಯಗ್ರಹಣ  
ನಿಮಿತ್ತ ಕರದಿಕ
೩೦. ಲ್ಲ ತ್ರೀ ಪ್ಪಯಂಭು ನೋಮನಾಧದೇವರ ಅಂಗಭೋಗ  
ರಂಗಭೋಗ ವಿದ್ಯಾ
೩೧. ಪಾನೆ ಖಂಡಕ್ಕು ಟತ ಜಿಣ್ಣೋವ್ವಾರಕ್ಕಂ ಸಕ್ಕರಗೆ ಲಂಜ  
ಬಳಿಯ ಭಾಯಿ
೩೨. ಗಾನೆಯ ಸಾಮಂತಪೋಷಣೆ ಮುಂತು ಮುರು || ಮಂಗಳ ಮಹಾಶ್ರೀ ||

## Yeragi, Deglur Taluk

- ೧ ಓಂ ಮಹಾಕಾವಿಷ್ಣು ಕು ವಿಷ್ಣೋವ್ಯಾರಾಹಂ ವೋಭಿತಾರ್ಣವಂ ದ  
೨. ಶ್ರೀಣೋನ್ನತವಂಷ್ಟ್ರವಿಶ್ರಾಂತಭವನಂ ವಜ್ರಃ ||

೨. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀಪಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾ  
 ೪. ಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕಾಳತಿಳಕಂ ಜಾಳು  
 ೫. ಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ಸರ್ವಜ್ಞ ಚಕ್ರವರ್ತಿ ಭೂಲೋಕಮಲ್ಲ  
ದೇವರ ವಿ  
 ೬. ಜಯರಾಜಮುಕ್ತರೋತ್ತರಾಭಿಷ್ಠಿ ಪ್ರವದ್ಧವಾನಮಾಚಂದ್ರಾ  
 ೭. ಕೃತಾರು ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ  
ವಿನೋದದಿಂ  
 ೮ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ಶ್ರೀಮಾಚ್ಚಾಳುಕ್ಕ ಭೂಲೋಕವರ್ಷದ  
[೯]ನೆ  
 ೯ ಯೆನಂದ ಸುವತ್ಸರದ ಆಸಾಢದಮಾವಾಸ್ಯೆ  
ಸೋಮವಾರ ಸೂ  
 ೧೦ ಯ್ಯಗ್ರಹಣ ಸರ್ವವಲು ಶ್ರೀಮದಗ್ರಹಾರ  
ಏರಿಗೆಯಾಕೇಷ ಮ  
 ೧೧. ಪಾಪನಂಗಲಂ ಪ್ರಭುಗಳೂ ಸ [ಲಿಯ] ಭಟಿಯುಂ ಬ್ರಹ್ಮಪುರಿಯು  
 ೧೨ ಮಹಾಪುಂಗಲಂ ಏರಿಗೆ ತಡಗೂರು ಸಿರಿಮಾಲಿಗೆ ಬವರಗಾವೆಯು  
 ೧೩. ಮೂಲಿಗ ಪ್ರಭುಗಳೂ ನವರಮುಂ ಒಕ್ಕಲಮಕ್ಕಳು ಹೆ[ಜ್ಜಿ]ದ  
ನೆಟ್ಟಿಯ  
 ೧೪. ರಂ ಎಂಬು ಹಿಟ್ಟಿಗಳಾಗಿ ಸಮಸ್ತ ಪ್ರಜೆಗಳು  
ಕೂಡಿಯೊಡಂಬಟ್ಟು ನಮ  
 ೧೫. ರೇಶ್ವರವಲಿ ಶ್ರೀಮದ್ಗೋವಿಂದರಸರ ಪುತ್ರಂ [ಜೆ]ನ್ನಾಮಯ್ಯ  
ನಾಯಕರು  
 ೧೬. ದಾಡಿಸಿದ ಶ್ರೀ ಕೇಶವದೇವರ ಪೂಜೆ ಪುನಸ್ಕಾರ ಧೂಪದೀಪ ನಿವೇದ್ಯ  
 ೧೭. ಕೃಂ ಪೂಜಿಸುವ ಬ್ರಾಹ್ಮಣನ ಗ್ರಾಸಕ್ಕಂ ದೇಗುಲದ ಮೂಲ  
ಕೂಟ ಸುಷ್ಪನೋ  
 ೧೮. ತೆಗಂ ಕೂಡಬಾಯಯ್ಯನ ತಮ್ಮ [ಅ]ಪರಸನಾಚಂದ್ರಾಕೃ  
ಸ್ಥಾಯಿಯಾ  
 ೧೯. ಗಿ ಉಪಾಪ್ತನಿದ ಮೃತ್ತಿ ತಳಾಪನ ಕೆಡ್ಕುಂ ಬಡಗಲು  
ಚೆಂಡೆಯಾಗಬೆಯ  
 ೨೦ ಬನ್ನೆಯು ಮೂಡಲು ಮಕ್ಕದ ಕಡಿಯಲ್ಲಿ ಸರ್ವನಮಸ್ಕವಾಗಿ ಮ

೨೦. ಹಾಜನಂಗಲು ಕೊಟ್ಟ ಕರಿಯ ಕೆಯಿ ಘಳೆಯ ಮತ್ತರೊಂದುವರೆ  
 ೨೧. ಹಳ್ಳದ ನೀರ್ಕ್ಕಾಲಿಂ ಕೆಳಗೆ ಸರ್ವನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ಶೋಂಟ  
 ಕಾಲ ಮತ್ತರೊಂ  
 ೨೨. ದು ಪ್ರಭು ವಿಷ್ಣು ದೇವ ಆ ನೀರ್ಕ್ಕಾಲಿಂ ಬಡಗಲು  
 ಸರ್ವನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ  
 ೨೩. ಕರಿಯ ಕೆಯಿ ಘಳೆಯ ಮತ್ತರೊಂದು || ಬ್ರಹ್ಮಪುರಿಯ ಮಹಾ  
 ೨೪. ಜನಂಗಲು ತಮ್ಮ ಬದರಗಾವೆಯಲ್ಲಿ ಮೂಲಿಗ ಪ್ರಭು . . . . .<sup>1</sup>

## 32

## Yeragi, Deglur Taluk

*First face*

೧. <sup>1</sup>ಮುಢ್ಢಳಿಕ . . . . .  
 ೨. ಕಕಾಜಿ ಕೈಳಾಸನೀನೀಕಾಂಗವೀರ ವೀರಾವತಾರ ತ್ರೀ  
 ೩. ಮದ್ಯೂಲೀಕಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ ಪರಬಲಸಾಧ  
 ೪. ಕಂ ನಾಮಾದಿರಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂ ತ್ರೀಮುನ್ಮಹಾವು  
 ೫. ಣ್ಣಲೇಶ್ವರಂ ಎತ<sup>2</sup>ಯಮರಸರು ತ್ರೀಮುನ್ಮಹಾಳುಕ್ಯ ಸರ್ವ  
 ೬. ಜ್ಞಾತಕ್ರವತ್ತ್ರಿ ಧೂಲೋಕವರ್ಷದ ೧೩ನೆಯ ಕಾಲಯು  
 ೭. ಕ್ತ ಸಂವತ್ಸರದ ಛಾತ್ರಪದ ಬಹುಳ ಏಕಾದಶಿ ಶ್ರವಣ  
 ೮. ಶಿವಾರದಂದು ತ್ರೀಮದಗ್ರಹಾರಂ ಏರಿಗೆಯ ನಕರೀಶ್ವರ  
 ೯. ದಲ್ಲಿ ವೆಣ್ಣಮಯ್ಯನಾಯಕರು ಮಾಡಿಸಿದ ಶ್ರೀ ಕೇರವ  
 ೧೦. ವೇದಗ್ಗಿ ಪೂಜೆ ಪುನಸ್ಕಾರ ಧೂಪ ದೀಪ ನಿವೇದ್ಯಕ್ಕಂ ಪೂಜೆ

<sup>1</sup> The continuation is lost.

<sup>2</sup> The beginning is lost.



೧೧. ಸುವ ಬ್ರಾಹ್ಮಣನೆ ಗ್ರಾಸಕ್ಕಂ ವೇಗುಲದ ಮಾಟಕೂಟ ಸು  
 ೧೨. ಇನ್ನೋತೆಗಂ ಉಕ್ಕುಳಿಗಾವೆಯಲ್ಲಿ ಬಡಗ ಭೋದೊಲು ಹೊ  
 ೧೩. ಲ ಮೇರೆಯ ಹೊಟ್ಟಿಕರಿಯ ಕೆಯಿ ಘಳಿಯ ಮು  
 ೧೪. ತ್ತರು ನಾಲ್ಕುಮನು ಊರೊಳಗೆ ಒಂದು ಮನೆಯ ನಿವೇಶನ  
 ೧೫. ಮುಮಂ ಸರ್ವನಮಸ್ತವಾಗಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ  
 ೧೬. ಕೊಟ್ಟರು || ಸಾಮಾನ್ಯೋಮಂ ಧರ್ಮನೇತುರ್ಯಜಾಣಂ

ಕಾಲೇ

೧೭. ಕಾಲೇ ಪಾಲನಿಯೋ ಭವದ್ವಿಃ ಸರ್ವಾನೇತಾನ್ಯಾವಿನಃ ಪಾತ್ವಿಃ  
 ೧೮. ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಕಶೇ ರಾಮಕಂದ್ರ[ಃ\*] ||  
 ೧೯. ಸ್ವಸ್ತಿ ತ್ರಿಮತು ಸುಂಕವರ್ಗದೊಳು ತ್ರಿಮತ್ತೇಶವದೇವರ್ಗ  
 ೨೦. ತಿಂಗಳು ತಿಂಗಳೆಲ್ಲ ಪೃಥ್ವಿನೈಯ ಸುಂಕದಲು ಕೊಟ್ಟ ದ್ರಮ್ಯವೊಂ  
 ೨೧. ಮು | ಹೆಚ್ಚುಂಕದಲು ಕೊಟ್ಟ ದ್ರಮ್ಯವೊಂದು | ವೀಸದ ಸುಂಕದ  
 ೨೨. ಲು ಕೊಟ್ಟ ದ್ರಮ್ಯವೊಂದು | ಸೆಟ್ಟಗುತ್ತರ ಸಾರಿಗೆಯಲು ಕೊ  
 ೨೩. ಟ್ತು ಪಾವೆರಡು || ನೋವರಸನಿಟ್ಟ ಹೂಗಿಡುಕೆಯ್ಯ ಮೇ  
 ೨೪. ರೆಯಲು ೨೫೫ ಮದಿಯ ಮೇರೆಯ[ಲು] ೫ ಬವರಗಾವೆ ಮಡಿ  
 ೨೫. ಯು ಮೇರೆಯಲು ೮೫ ದೆವಸವಳ ಸ್ತಂಭಲೆರಡೆರಡು ಕಟ್ಟು  
 ೨೬. ಹೂವನಿಕ್ಕಿ ಎಕಾದಶಿ ಸಂಕ್ರಾಂತಿ ವ್ಯತಿವಾತ ಹುಡ್ಡ  
 ೨೭. ಮೆ ಅಮಾವಾಸ್ಯೆಯ ಪೂಜೆಯಂ ಕಟ್ಟಿ ನಿಗುವ ಹ  
 ೨೮. . . . ಸಲಹುವರೆ ಮಾಡಗಾಳರು ||

### Second face

೧. ೧. . . . ಸರ್ವನಮಸ್ತು .  
 ೨. . . . ಬೆಳವ ಕಳವೆ ಗಡ್ಡಿ ಕಾಲ ಮು  
 ೩. ಮನಿತು ವೃತ್ತಿಯುಮಂ ಸರ್ವನಮ  
 ೪. ರಾಪೂರ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟರು || ಈ ಧರ್ಮ .  
 ೫. ಸ ಮಯ್ಯಾದೆಯಂ ಪ್ರತಿಪಾಸುವವರು

<sup>1</sup> This is obviously the continuation of the record. But some portion in between is lost.

- ೬ ಕುರುಕ್ಷೇತ್ರ ವಾರಣಾಸಿಯಲ್ಲಿ ನಾಸಿವೃಷ  
 ೭ ಣಗ್ಗೇ ನಾಸಿರ ಕವಿಲಿಯ ಕೋಡು ಕೊಳ[ಗು\*]ಮಂ  
 ೮ ತ್ಸಂಗಳಂ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯುಗಾ ||  
 ೯ ನಳದವನನಿತುಂ ಬ್ರಾಹ್ಮಣರುಮನನಿತುಂ ಕವಿಲಿ  
 ೧೦ ಯುಮನಾ ಪುಣ್ಯ ತೀರ್ಥದೊಳಳಿದ ದೋರವನಿ  
 ೧೧ ಯುಗು || ೪ || ಕೋಟಿ ಪಯಂಕವಿಲಿಯನಕ್ಕೋಟಿ  
 ೧೨ ತಪೋಧನರ ವೇದವಿದರಂ ಪನ್ನಿಕ್ಕೋಟಿಯನೆ ಕೋಟಿ ತೀ  
 ೧೩ ತ್ಥದೇ ಕೆಂಟಿ ಮಹಾವಿನದೊಳಳಿದನಂತಿದನಳದ |  
 ೧೪ ಸ್ವದತ್ತಃ(೦) ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ಪಸುಂಧರಾಂ | ೪  
 ೧೫ ಪ್ತಿವೃಷಪ-ಹಸ್ತಾಣಿ ವಿಷ್ಣಾಯಾಂ ಪಾಯಶೇ ಕ್ರಿ  
 ೧೬ ವಿಃ || ಬಹುಭಿವೃಷಸುಧಾ ದತ್ತಾ ರಾಜಭಿಃ(೩)ಸ್ವಗರಾ  
 ೧೭ ದಿಭಿಃ | ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ  
 ೧೮ ತದಾ ಭುಂ || ತೋಂಬದ ಕೆಯು ಮಡಿಯ ಮೇರ ಹೂ  
 ೧೯ ಗಿಡುವ ದಾತಾರನಿಟ್ಟ ದೇವಸವಳ ಬಾಸಿಗ ದಂಡೆ ಹೂ  
 ೨೦ ಏಕಾದನಿಯ ದೇವಸ - ಂಬದ ಹೇವೆಲ್ಲವಂ ಪೂಜೆ  
 ೨೧ ಯ ಕಟ್ಟಿ ಹೂಗಿಡುವ ಸಲಹಿದಾತ ಮಾಲಗಾಟ ||  
 ೨೨ ಸಂಜೆಮರದ ಮಂಡಣ ಹೂದೋಂಬಮಂ ದೇವ ಬ್ರಾಹ್ಮ  
 ೨೩ ಣಗದ್ಧ ಸಲಹುವ ಮಾಲಗಾಟಗದ್ಧ ಆತಂ ತ(೦)  
 ೨೪ ನ್ನ ಭಾಗದ ಹೂವ ಕಟ್ಟಿ ಏಕಾದನಿಯಲು ತ[೦]ದು  
 ೨೫ ಕುಡುವ ದೇವಸವಳವೆರಡು ಕಟ್ಟಿ ಹೂವ  
 ೨೬ ನಿಕೈ ೨೮೦ ಗಿಡ ||

## Hottul, Deglur Taluk

[ओ] नमः शिवाय

ते वः पातु पिनाकिनः कतिपये कुन्दस्य भालस्यली  
जन्मानः किरणावलीन्नवकिताकाशाः कृशानोः कृणाः ।

एषामेकतमस्य तेजसि जगज्जाल जिगीषो रिषोः<sup>1</sup>

सधानेपि पतगपातमानन्पुष्पायुधः मायुधः

॥ १ ॥

कैलामोस्ति ममस्तपस्वन्तपनिर्यः सश्रयः श्रयमा

य देवा समुगामते मृगगिरिर्येनाल्पभारः कृतः ।

यस्मै स्वस्ति वदति मिद्धमुनय मिद्धेनिधान यतः

सीमा यस्य न विद्यते कृतधिया यत्र स्तवो वास्तवः

॥ २ ॥

शृंगैरालिगितार्कः प्रवितनवटकाशतनानादिगतः

मोस्ति श्वेच्छानिवामश्चिदगमृगदशा मीनयेतोश्च भूमि ।

प्राप्तु र्नाक रत्न पुनरिमे तिलमद्रत्नमर्वस्वमारे

स्फारे यम्योपकठ लुठति जञ्जनिधिर्वजरा<sup>2</sup> व्याजमेत्य

॥ ३ ॥

विश्राणम्य तपोविभूतिमममामास्ते ह्यगस्त्यास्यया

विन्यातस्य महामुने शमवता मेव्यम्य तत्राश्रमः

यास्मिन्यामिवनादवन्मुनिप्रटुम्बाध्यायपाठध्वनि

प्रोद्भामो बालिकान्नस्कर्गतिरस्काराय सन्नहति

॥ ४ ॥

<sup>1</sup> Dr. D. C. Sircar and G. Bhattacharya suggest the correction त्रिमिषू रिषू (Ep Ind Vol. XXXVI, p. 164 and ff.)

<sup>2</sup> These authors suggest वज्रता for वजरा



दूरोत्सारितकटकव्यतिकरामेकांगवीरः क्रमा  
 द्गे . . . णलीलयैव सकलानाक्रम्य लोकत्रयी ।  
 साम्राज्य विजया . . . भुवने ख्यातः कृशानोः सुतः  
 शक्रस्यापि सहायता प्रकटयन्नुत्पाद्य देवद्विपः

॥ १० ॥

तथ्यं ततो भूदिह तस्य नाम  
 वीरस्य लोके मुनिमानसिद्धिः ।  
 तस्मात्तृतीयोभवदेव वशो  
 वैरिप्रतापानलकालमेघः

॥ ११ ॥

वह्नेर्व्वंशमलचकार शतशः क्रूरासिधाराहति  
 श्रीडादारितवैरिकुजरतातिः श्रीघोरराजो नृपः ।  
 यस्याद्यापि हिमाद्रिशकरगिरिक्षीराबुराशिच्छला  
 दास्ते दिग्बलयंपु पुजितमिव श्वेतांशुगौर यशः

॥ १२ ॥

येनाच्छिद्य<sup>१</sup> समस्तपायिवकुल प्राणाधिक तद्यशो  
 जग्राहोभयचक्रवर्त्तिकटके श्रीमुंजतलेश्वरे ।  
 यद्वा . . . . . रक्षित . . . . . ष्ठयासय  
 न् गोपालः कटकस्थ . . . . . नच्छामन

॥ १३ ॥

क्षोणीचक्राक्रमणनिपुणोद्ददोर्द्वि  
 . . .<sup>२</sup> भग्नप्रतिभटनृपप्रेयसीकेलिहासः ।  
 क्षीराभोधेरिव सुमनमामाश्रयः पारिजातो  
 जातस्तस्माद्यम इव पर(ः)क्षमाभूतामुत्तमारयः

॥ १४ ॥

<sup>१</sup> These scholars correct this to वरवाच्छिद्य.

<sup>२</sup> They read here लोभ्य doubtfully

तम्माच्छ्रीकलिचोरभूपतिरभूदुच्चडकठीरव  
 श्रीडापाटितशत्रुसिधुरघटः क्षमापालमूलकपः ।  
 पीतानेकजलाशयैः प्रतिकल यत्सैन्यपाशूकरै  
 त्रिःशेषा ककुभो मरुत्स्थलभुवा सन्नह्यचारीकृताः ॥ १५ ॥

मूर्त्तौ वीररसः समाश्रित इव क्षमापालदावानलः  
 सजातः पृथुदीर्घबाहुपरिघव्यूढोर्गवेष्टस्ततः ।  
 चक्रे शत्रुकवधताडवविधाव्हडमाचार्यक  
 ज्यानादप्रकटीकृतोऽपटहध्वानेय (नैर्य) दीय धनुः ॥ १६ ॥

यत्तद्भङ्गः समरागणे रिपुशिरःश्रेणीः समासादय  
 न्नस्थिग्रथिविभेदकः खणदिति ध्वानेन नून द्विपा ।  
 भूलोक त्यजत प्रयात च दिव स्वर्लोकरामाजनैः  
 मभोग भजत प्रयच्छत यशोव्याभापतेति श्रुतो ॥ १७ ॥

चक्षुर्मुग्धमरीचिवेपविकलः कायो मनो व्याकुल  
 भ्रश्यति स्मृतयः स्खलति च गिरो नश्यति सर्वा दिशः ।  
 यस्मिन्विक्रमभाजि राजनि मिलत्सन्नामभूमौ भृश  
 क्व स्थैर्यं क्व भुजौ क्व वीर्यगरिमा क्वात्मा पुनः क्षमाभूता ॥ १८ ॥

गर्जज्जीमूतमूर्तिप्रवलरिपुबलाजी हि भूपेन येन  
 मायानिर्माणकर्मप्रतिकृतिविकृतानेकनेपथ्यभाजि ।  
 वैरिप्राणप्रयागप्रवणनिपुणया खड्गयष्ट्या स्थितोपि<sup>१</sup>  
 प्रतप्रोतान्नतत्रीनिरयविरचितान्याशु रक्षासि येन ॥ १९ ॥

<sup>१</sup> They suggest the correction स्थिनेन for स्थितोपि.

स्निग्ध स्वकीय प्रियभाषण च  
मनोभिरामे मणिकुडले च ।  
येनैतदाशु द्विपदगनाना  
मगोचर श्रोत्रयुगम्य चक्रे

॥ २० ॥

भग्ना भारतभावता त्रिगलितो गमायणोपक्रम  
शीर्ष्णा जीर्ष्णयुराणपद्धतिरितो नास्यायिकाना गति ।  
प्रत्याश प्रतिमडल प्रतिपुर प्रत्यापम प्रत्यग  
तस्य क्षत्रियपुगवस्य यशसा त्रैलोक्यमापूगिति

॥ २१ ॥

अन्य समानगुणमस्य नृपस्य कचि  
दद्रष्टु विवृष्टहृदयेव कुतूहलन ।  
कीर्ति परा प्रथमकेतकरेणुशुभ्रा  
लोकत्रय भ्रमति सनतमश्रमैव

॥ २२ ॥

यस्याभवद्व्याकरण प्रमाण  
राज्ये प्रजारजनतत्परस्य ।  
चारध्वनर्दारुणकारणस्य  
अन्यत्र चित्रे यदि वा प्रचार

॥ २३ ॥

भूभिद्येत मुरालयोपि शतधा शीर्येन दीर्येन च  
ग्रहाड मयुरप्रकिरणा शुष्यपुरभोधय ।  
वा[क्म]नुर्न हि भिद्यते पु व्यम्ति च  
अगाव्यस्य महोपते पुर्नागति मन्थायते विप्रम

॥ २४ ॥

तम्माच्छोकलिचोरभूपतिरभूदुच्चडकठीरव  
 श्रीडापाटितशत्रुसिधुरघटः क्षमापालमूलकपः ।  
 पीतानेकजलाशयैः प्रतिकल यत्सैन्यपाशूत्करै  
 न्नि शेपा ककुभो मरुत्स्थलभुवा सन्नह्यचारोकृताः ॥ १५ ॥

मूर्त्ता वीररसः समाश्रित इव क्षमापालदावानलः  
 सजात पृथुदीर्घबाहुपरिघव्यूहोर्गवेष्टस्ततः ।  
 चक्रे शत्रुकवधताडवविधावृद्धमाचार्यक  
 ज्यानादप्रकटीकृतोऽपटहध्वानेय (नैर्य) दीय धनुः ॥ १६ ॥

यत्खड्गं समरागणे रिपुशिर श्रेणीः समासादय  
 क्षस्थिप्रथिविभेदक खणदिति ध्वानेन नून द्विपा ।  
 भूलोकं त्यजत प्रयात च दिव स्वर्लोकागमाजनैः  
 नभोग भजत प्रयच्छत यशोव्याभापतेति श्रुतौ ॥ १७ ॥

चक्षुर्मुग्धमरीचिवेपविकल कायो मनो व्याकुल  
 भ्रश्यति स्मृतयः स्खलति च गिरो नश्यति सर्वा दिशः ।  
 यस्मिन्विक्रमभाजि राजनि मिलत्सग्लामभूमौ भूश  
 क्व स्यैर्यं क्व भुजौ क्व वीर्यंगरिमा क्वात्मा पुन क्षमाभूता ॥ १८ ॥

गर्जज्जीमूतमूर्तिप्रवलरिपुबलाजौ हि भूपेन येन  
 मायानिर्माणकर्मप्रतिकृतिविकृतानेकनेपथ्यभाजि ।  
 त्रैरिप्राणप्रयागप्रवणनिपुणया खड्गयष्ट्या स्थितोपि<sup>१</sup>  
 प्रतप्रोतानतश्रीनिरयविरचिताभ्याशु रक्षासि येन ॥ १९ ॥

<sup>१</sup> They suggest the correction स्थितेन for स्थितोपि.



स्निग्ध स्वकीय प्रियभाषण च  
मनोभिरामे मणिकुडले च ।  
येनैतदाशु द्विपदगनाना  
मगोचर श्रोत्रयुगम्य चक्रे

॥ २० ॥

भग्ना भारतभावता विगलितो रामायणोपक्रमः  
शीर्ष्णा जीर्णपुराणपद्धतिरितो नास्यायिकाना गतिः ।  
प्रत्याश प्रतिमडल प्रतिपुर प्रत्यापग प्रत्यग  
तस्य क्षत्रियपुगवम्य यगसा त्रैलोक्यमापूर्गित

॥ २१ ॥

अन्य समानगुणमस्य नृपम्य कचि  
द्द्रष्टु विकृष्टहृदयेव कुतूहलेन ।  
कीर्तिः परा प्रयमकेतकरेणुशुभ्रा  
लोकत्रय भ्रमति सनतमश्रमैव

॥ २२ ॥

यस्याभवद्द्व्याकरण प्रमाण  
राज्ये प्रजारजनतत्परस्य ।  
चोरध्वनेदर्शुणकारणस्य  
अन्यत्र चित्रे यदि वा प्रचारः

॥ २३ ॥

भूभिद्येत सुरालयोपि सतथा शीर्येत दीर्येत च  
प्रह्लाड . मेयुरुप्रकिरणाः शुष्येयुरभोधयः ।  
वा[क्से]नुर्ने हि भिद्यते पु व्यम्ति च  
अर्गान्यस्य महीपतेः पुनरितः मत्यायते वित्रम-

॥ २४ ॥

पूज्याना प . रीशः सुभटपरिपदामथिना . . . .

. . . मस्य सूनुः परयुवतिजनस्या[त्तंवृद]<sup>९</sup>स्य तातः ।

[स] . . . . योय हरचरणरजोराजिरज्यच्छरीरो

यो जातोत्साह[यु]क्तः प्रसभमरिबल चैकवीरः पिनष्टि ॥ २५ ॥

राज्य नि[जि]<sup>९</sup>तकटक प्रतिभटैः शून्याश्चतस्रो दिशः

शातः सुस्थसुखी च नदति जनो निद्वंद्वमुर्व्वीतल ।

सर्व्वस्यापि परीप्सित तदभवद्राज्य प्रजारजित

भूभर्तुः कलिचोरजस्य<sup>१०</sup> सकलक्षमापालचूडामणः ॥ २६ ॥

विशद्ग्रामशतीपतिः कथमय वीरो विधिप्रक्रमैः

शक्यो वर्णयितु प्रयत्नपठितं द्वित्र्य<sup>११</sup>क्षरं मदृशैः ।

देवः पद्मगुहामहागृहपतिस्तत्स्तोत्र<sup>१२</sup>सूत्रक्रिया

पूर्वाचार्यधुर विभति भगवान् यद्येप मृष्यामहे ॥ २७ ॥

वशे विना विशदकीर्तिमता बभूव

श्रीसिध्दुगिर्भरपतेरिह तस्य मित्र ।

कामो मधोरिव यथा जलघेद्व चद्रः

वायोः शिखीव हि यथा शिखिना पयोदः ॥ २८ ॥

<sup>९</sup> They read वित्र and correct it to विप्र. But the correct reading seems to be वृदस्य ताता

<sup>९</sup> They read नि[\*]श्रित for निजित.

<sup>१०</sup> They read कलिचोरकस्य.

<sup>११</sup> They read द्वित्राक्षरै.

<sup>१२</sup> They read here तव्योत्र and correct it to स्तुत्योत्र.

निक्षिप्तमभोजभवेन लक्ष्म्याः  
 सर्वस्वमस्मिन्नति तर्कयामि ।  
 कुतोस्य वा राजपरपरेय  
 मास्ते निविष्टा सदनोपकठे

॥ २९ ॥

स्वर्लोकादपि ददशूकभवनादासप्तसिधूलम  
 द्वेलातीरतरग(गि)ताद्धि भवनादन्विष्य भूमडलात् ।  
 एकैक गुरुवारुमारचरित लोकप्रबोधास्पद  
 धात्रा पात्रमिद विचित्रविभवेः(वैः) श्रीमिद्विनिमित्त. ॥ ३० ॥

किं नागाजुन एष कर्णनूपतिः किं वावतीर्णो भुवि  
 किं वा विन्नमनूपतिः शिविरय किं वाथ वैरोचनिः ।  
 [इत्य] भ्रातिमय जनस्य जनयश्च ज्ञायते तेषु कः  
 श्रीमतिमधुगिरित्यगात्पुनरमी स्यान्नि जने माप्रत ॥ ३१ ॥

श्रीमिधुगेहि यममा विजितो विभक्ति  
 धालुप्यमनरिदमिदुरतः मदव ।  
 यशोत्नापटेन पृथुना स्वममी पिधाय  
 राशो पर प्रनरति श्रपयेत् गुण ॥ ३२ ॥

नेन मस्यापि न म्याणु मस्याणे गुणिना गृहे  
 पुं धालुपयचद्रस्य सोमेश्वरमहोपते ॥ ३३ ॥

निष्क द्रम्म च भूमीणो ग्रामे ग्रामे पुरे पुरे  
ददौ तस्मै स दवाय चद्रराशिगुरोः पुरः

॥ ३४ ॥

यावत्पावकपततिविजयिनी देवश्च सिध्देश्वरो  
यावत्सिध्दुगिनिमित्तो विजयते कल्पाः(न) सहस्र क्षिती ।  
तावद्ग्रामसहस्रकेपि विहितो द्रम्मः सनिष्कः सदा  
श्रीरैभेयगहोभुजा मृगमदामोदेन कृत्वा शिला

॥ ३५ ॥

पृथ्वीतीर्थनुराग्रहारनगरग्रामैरशून्योदरा  
यावन्नद्यत नदति कलमहर चक्र च भूमीभुजा ।  
श्रीसिध्देश्वरदेवताय विषये श्री यर्गधात्रीपति  
प्रयाश प्रतिमडल प्रतिपुर द्रम्म च निष्क ददौ

॥ ३६ ॥

राका कृत्ति कया युता विभर मासो यदा कार्तिकः  
भानुर्मध्यदिन गतो गुरुमठे रेभेश्वरे तिष्ठता ।  
श्रष्टा श्रेष्ठिनिवदिता शुभकथा भूनेन सध्रुण्वता  
श्रीसिध्देश्वरपूजाय विहित भक्त्वा शिलाशासन

॥ ३७ ॥

यत्तारायगवाणरावणमुखा जीर्णदधीचादयः  
श्रूयते शिवशासनैकनिरता मान्याश्च धन्याश्च ते ।  
तेषां त्व निगलकमल्ल चरमः काल कली सप्रति  
श्रोचडेश्वरपादपञ्जरजोघूलीभिरापाशुलः

॥ ३८ ॥

किं वान्य स महशपादपतनप्रादभूतपीडाचयो  
रैभयो रिपुराजमस्तकमणिप्रक्षुण्णभूमीतल ।  
यत्पाणि मणिमुद्रिकानिभवशादासाद्य चित्तामणि  
दीर्घातिप्रशमैककलिकठनाकौतूहल पुप्यति

॥ ३९ ॥

स्तुयान्येव शिरासि राक्षमपतेरिच्छदीति छिदोति भा  
प्रत्यक करवत्ति काससरणघ्रष्टानि शम्भो पुर ।  
स्तुत्य किं स हरप्रसादनपरो गौरीशरीरो हरि  
स्तुत्य श्रीनिगलकमलनूपतिस्ताभ्या तृतीय शिव

॥ ४० ॥

यद्यपाय घरा भुक्ता भपालै सगरादिभि  
यस्य यम्य यदा भूमिहवस्य तस्य तदा फल ।

॥ ४१ ॥

काव्यामृतैर्वाय कथामृतैर्वा अद्यापि जीवति मृता महीशा  
पूर्वप्रमादात्कविपुगवाना नृपस्य तस्मात्कविरव मित्र

॥ ४२ ॥

विप्रा पवणि पवणि क्षितितल कुर्वतु मूपाकुर  
भूपाला परिपालयतु सकल लोक स्वधमस्थिता ।  
भाव सतु सुख मुनदतु जनो मा भूत्खलप्रोदभव  
पूज्यता कवय सुकीर्त्तिणिक्कानादयप्रतिष्ठा भुवि

॥ ४३ ॥

लिखित लेखकलक्ष्मणेन । इति शुभम् ॥

## Jagadēkamalla II

34

Karadkhed, Deglur Taluk

- ೧.<sup>1</sup> ಸ್ವಸ್ತಿ ತ್ರೀಮುಖ್ಯಾಳುಕೃತ್ಯವೈಶ್ವಾನರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ  
ವರ್ಷದ  
೨. [೧೦]ನೆಯ [ವಿ]ಭವ ಸಂವತ್ಸರದ ವೈಶಾಖದ ಅಮಾವಾಸ್ಯೆ  
ಮಂಗಳವಾರ ಸೂ  
೩. ಯ್ಯಗ್ರಹಣ ನಿಮಿತ್ತದಿಂ ತ್ರಿಪುಷ್ಯಪ್ರಾಪ್ತಧಾನ ಮನೆಬೆರ್ಗ್ಗಡೆ  
ತಂತ್ರದಿಷ್ಟಾ<sup>2</sup>

35

Yeragi, Deglur Taluk

೧. \* ಘಕರ | ಸತ್ಯಯುಧಿವಿರ | ಕಬ[ಕ]  
೨. ದ ಗೋವ | ನಿಗಲಂಕಮಲ್ಲ | ಮಾಕ್ಯೋಲಭಿ  
೩. ರವ ವಳದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ ತ್ರೀಮು  
೪. ಸ್ವಹಾಮಂಡಲೇಶ್ವರಂ ವಿಜಯಮರಸೆ  
೫. ರು ಶುಕ್ಲ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ಅ  
೬. ಸ್ವಮಿ ಶುಕ್ಲವಾರದಂದು ತ್ರೀಮತ್ಸರ್ವ

<sup>1</sup> This is engraved in continuation of No 15 above.

<sup>2</sup> The continuation is lost.

<sup>3</sup> The beginning and the end are lost.

೨. ನಮಸ್ಕೃದಗ್ರಹಾರಂ ಏರಿಗೆಯ ತ್ರೀ ಮೂಲಸ್ಥಾನದೇವರ  
ಷುಬಿ ಪುನಸ್ಸಾ  
೩. ರ ಭೂಪ ದೀಪ ನಿವೇದ್ಯ[ಕಂ] ದೇಗುಲದ ಮಾ  
೪. ಟಕೂಟ ಸುಣ್ಣ ಸೋತೆಗಂ ಉಕ್ಕುಳಗಾವೆ  
೫. ಯ ಬಡಗವೊಲದ ಹೊಲವೇರೆಯ ಹೊ  
೬. [ಬ್ರ]ಕರಿಯ ಕೆಯ ಫಳೆಯ ಮತ್ತರು ೪

## OTHER CHĀLUKYA RECORDS<sup>1</sup>

36

### Yeragi, Deglur Taluk

- ೧ . ನಮಧಿಗತ  
೨ ಪಂಚಮಹಾಕಬ್ಬಿ ಮಹಾಮಂ  
೩ ಡಳೇಶ್ವರ ನಾರಾಯಣ  
೪. . . . ರ ಪ್ರತಿಪನ್ನ  
೫. . . . ಗಾಂಗೇಯ ಪರನಾ  
೬. ರೀಸಹೋದರ  
೭. . . .  
೮. . . . ನಾಮಾಂಕಿತ  
೯. ಅಜರಾದಿತ್ಯದೇವನ

<sup>1</sup> These records can be ascribed to the Chālukya period on palaeographical and other grounds. But they are fragmentary and do not contain reference to any ruling king. Hence they are printed separately.

೧೦. . . . . ತೀರದ ಬಳಿಯ ತೀರ್ಥದ  
 ೧೧. . . . .  
 ೧೨. . . . . ಪಾವ್ನಗೃಹಂ .  
 ೧೩. . . . . ಭಾಗದ ನಿಧಿ  
 ೧೪. . . . . ಪೂ .  
 ೧೫. . . . . ಶಿವಾಶಾನನೇ<sup>1</sup>

37

## Devapur, Deglur Taluk

- ೧.<sup>2</sup> . . . . .  
 ೨. . . . . ವೆಣ್ಣಮಯ್ಯನಾ  
 ೩. ಯಕರು ಮಾಡಿಸಿದ [ಕೇ]ಶ  
 ೪. [ವ]ದೇವರ ನಿವೇದ್ಯಕ್ಕೆ ಸವ್ಯಸ  
 ೫. ದಾಸ್ಯವಾಗಿ ಕೊಟ್ಟ ಯೆವಡು ಶು  
 ೬. . . . .  
 ೭. ನೆಯ ಕೊಟ್ಟರು

<sup>1</sup> The stone is broken off.

<sup>2</sup> The inscription is fragmentary



## Mavuli, Mukhed Taluk

೧. <sup>1</sup> ಅಂಕದೊಳು ಮತ್ತೆ ೫ ಅಡಕ್ಕೆ ವ
೨. ರಿಕ ನಿಬಂಧದಿಂ ತಿಳುವರುವ
೩. ಐ ಕರಿಯ ದ್ರವ್ಯ ೫ ಬಾವಿ
೪. ಯಿಂ ಮೂಡ ಒಂಬತ್ತು ಕಯಿ ಮ
೫. ನೆವ ಪ್ರತಿಪಾಳಸುವರ್
೬. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮನೇತುರ್ನೃ
೭. ಪಾಣಾಂ ಕಾಳೇ ಕಾಳೇ ಪಾಳನೀಯೋ
೮. ಭವದ್ವಿಃ ಸರ್ವಾನೇತಾನ್ಯಾಗಿಸ[ಪ್ಪ]
೯. ತಿ(ತ್ತಿ)ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ
೧೦. ಯಾಕತೇ ರಾಮಭದ್ರಃ || ಸ್ವದತ್ತಂ
೧೧. ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತು ವ
೧೨. ಸುಂಧರಾ ಪಪ್ಪಿವರಿಕಸಹಸ್ರಾ
೧೩. ಷೆ ವಿಜ್ಞಾಯಾಂ ಪಾಯತೇ ಕ್ರಿ
೧೪. ಮಿಃ | ಇ ಧರ್ಮವ . . ನೋ
೧೫. ವ್ಯನೇಳದವಂ ಪಾರಣಾ[ಸಿ]
೧೬. ಯಲಿ ಕವಿಲೆವಂ ಬ್ರಾಹ್ಮ
೧೭. ಐನ ಕೊನ್ನ ಪಾಪಂ ಸಾ[ಗ್ಗು]

<sup>1</sup> The writing on another side of the slab containing the earlier portion is not available.

## A KALACHURI INSCRIPTION

39

Junni, Biloli Taluk

*First face*

೧. ಓಂ ನಮಃ ಶಿವಾಯ ನಮಸ್ತುಂಗಶಿರಶ್ಚು  
 ೨. ಬಿಜಂದ್ರಪಾಪರಜಾರವೇ ತ್ರೈಲೋಕ್ಯನೇ  
 ೩. ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ರಂಭವೇ ||  
 ೪. ಸ್ಯಂತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ತ್ರೀ ಪೃಥ್ವೀ  
 ೫. ವಲ್ಲಭ [ಮಹಾರಾಜಾಧಿರಾಜ] ಕಾಳಾಂಜರ  
 ೬. ಪುರನರಾಧೀಶ್ವರ ಸುನರ್ಣ್ಯನಿರಭಭೃಜ  
 ೭. . . . . ಚಕ್ರವರ್ತಿ  
 ೮. . . . .  
 ೯. . . . . ಕಲಿಚೋರರಸ<sup>1</sup>

*Second face*

೧. ಮತ್ತಂ ರಾಜೇಶ್ವರಭಟ್ಟರಿಗೆ ವ್ಯ[ತ್ತಿ |]  
 ೨. ಮತ್ತಂ ನೀಲಕಂಠಭಟ್ಟೋಪಾಧ್ಯಾ  
 ೩. ಯರ್ಗ್ಗೆ ವ್ರಿತ್ತಿ | ಪಂದ್ರಭ  
 ೪. ಟ್ಟರಿಗೆ ವ್ರಿತ್ತಿ | ಮಲ್ಲಿದೇವಭ  
 ೫. ಟ್ಟರಿಗೆ ವ್ರಿತ್ತಿ | ಕೇಶವಭಟ್ಟ  
 ೬. ರಿಗೆ ವ್ರಿತ್ತಿ | ದೇಹಾರದ ಮಾ

<sup>1</sup> The continuation is effaced.

೬. ಯದೇವರಿಗೆ ವ್ರಿತ್ತಿ | ಬೋಳ  
 ೭. ಗಾವೆಯವರಿಗೆ ವ್ರಿತ್ತಿ | ನಾ  
 ೮. ರಾವೇವ ಬೋಗವೇವಗ್ಗೊ [ವ್ರ]  
 ೧೦. ತ್ತಿ | . . . . .<sup>1</sup>  
 ೧೧. ವ್ರಿತ್ತಿ | ಹೆಗ್ಗಡೆ ಭೈರವ[ದೇ]  
 ೧೨. ವರಿಗೆ ವ್ರಿತ್ತಿ | ದೇಹಾರದ.  
 ೧೩. ತಿಗೆ ವೃತ್ತಿ | . ತಿಪುರ . . .  
 ೧೪. ರಿ . . . . ಗೆ ವ್ರಿತ್ತಿ | ನಾನನವ  
 ೧೫. ಬರದ ಸೇನಬೋಗ ದಯ  
 ೧೬. ಇಂಗೇ ವೃತ್ತಿ | ಅನ್ನು ವೃತ್ತಿ ೧[೨]  
 ೧೭. ಮತ್ತಂ ದೇವರಿಗೆ [ಕಂ] . . .  
 ೧೮. ಡವಾಡಲು [ವಾ]ರಲು ಆಯ  
 ೧೯. ಗದ್ಯಾಡವೊಂದು | ಜುಂನವ  
 ೨೦. ಕೆಗೆಯ ಸ್ಥಳದಲು ಅಂಗಡಿ  
 ೨೧. ವೊಂದು | ೭ಬ್ಬವಟ್ಟದ . . . . ೧೪  
 ೨೨. ದೇವರ ನಂದಾದೀವಿಗೆ ಗಾ  
 ೨೩. ಡ ೩ | ವಳಗಾವೆಯಲು ತೋಂ  
 ೨೪. ಬ ೨ | ಜುಂನವಳಗೆಯ [ಕೆ]ಪ್ಪಿಯ  
 ೨೫. ಮುಂದದ ತೋಂಬ | ಜುಂನವಳಗೆಯ  
 ೨೬. ಸ್ಥಳದಲು ಹೊಂಗೆಯಡಕೆ ೧೦  
 ೨೭. ಎಲೆಯ ಹೇಪ್ಪಿಗೆ ಕ[ಬ್ಬು] ೧ | ಹೇ  
 ೨೮. ಪಾನಲು ಮೂಲೆವತ್ತ ವಾನ ೧ [ಮೊ]  
 ೨೯. ಪೈಯಲು ಸೋಳಸ ೨ | ಭಂಡಿಯ  
 ೩೦. ಲು ಬಳ್ಳ ೧ | ಮತ್ತಂ ದೇವರ ಬ  
 ೩೧. ಡಗಲ ಗುರುಗಳ ನಿವೇಶ  
 ೩೨. ನ ೧೦ | ಮತ್ತಂ ದೇವರ ಬಡಗ

<sup>1</sup> This portion of the line has been clipped off.

- ೨೩ (ಗ)<sup>೧</sup> ಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ೨೪  
 ೨೪. ಇಂತಿನಿತಕ್ಕಂ ತ್ರಿಲೋಚನದೇವ  
 ೨೫. ರಾಜಾರ್ಯರು || ತ್ರೀ  
 ೨೬. ಸಾವನಾನ್ನೋಯಂ ಧರ್ಮಸೇತು  
 ೨೭. ನಿರಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀ  
 ೨೮ ಯೋ ಮಹದ್ಭಿಃ ಸರ್ವಾನ್ವೇತಾನ್ಯಾವಿ  
 ೨೯. ನಃ ಪಾತ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ  
 ೪೦. ಭೂಯೋ ಯಾಚತೇ ರಾ[ವು]ಚಂದ್ರಃ ||

### Third face

೪೧. ಬಹುಭಿರ್ವಸುಧಾ ಭುಕ್ತಾ ದಿ  
 ೪೨. ಳೇಪಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯ  
 ೪೩. ಸ್ಯ ಯದಾ ಭೂಮಿಃ ತಸ್ಯ  
 ೪೪. ತಸ್ಯ ತದಾ ಫಲಂ || ದಾನಂ ವಾ  
 ೪೫. ಪಾಲನಂ ವೇತಿ ದಾನಾ  
 ೪೬. ತ್ ಕ್ರೀಯೋನುಪಾಲ  
 ೪೭. ನಂ ದಾನಾತ್ಪ್ರಗ್ಗಮವಾಚ್ಛೇತಿ  
 ೪೮. ಪಾಲನಾದಹ್ಮತಂ ಪದಂ ||  
 ೪೯. ಗಾಂವೇಕಾಂ ರತ್ನಿಕಾಂವೇಕಾಂ ಭೂ  
 ೫೦. ಮೇರಚ್ಛೇಕಮಂಘೃತಂ ಹರ[ನ್]  
 ೫೧. ನರಕವಾಚ್ಛೇತಿ ಯಾವ  
 ೫೨. ದಾಭೂತನಂಪ್ಲವಂ || ಸ್ವದ  
 ೫೩. ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ  
 ೫೪. ತ ವನುಂಧರಾಂ ಪಪ್ಲಿವ್ಯರ್ಷಸ  
 ೫೫. ಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾ  
 ೫೬. ಯತೇ ಕ್ರಮಿಃ || [ಈಂ]ತಿ ವೃತ್ತಿ

<sup>1</sup> This is unnecessary

೨೭. [ಯ]ನು ಅವರಾ . ವಹಾ  
 ೨೮. [ಲ]ದಲು ರಾಜ್ಯಂಗೆಯ್ದವರು  
 ೨೯. [ಈ] ಧರ್ಮವಂ ಪ್ರತಿವಾಳ  
 ೩೦. [ನಲಾ]ಗದೆ ಯಂತೀ ಧರ್ಮಕ್ಕೆ  
 ೩೧. ಯಡ್ಡಬಂದವರು ವಾರಣಾ  
 ೩೨. ಸಿ ಗುರುಕ್ಷೇತ್ರದಲು ಸಹ  
 ೩೩. ಸ್ತ ಕವಿಲೆಯಂ ಸಹಸ್ರ ಬ್ರಾಹ್ಮ  
 ೩೪. ಉರನಳದ ದೋಶಮನೆಯ್ದವ  
 ೩೫. [ರು ||] ಬ್ರಾಹ್ಮಣವೃತ್ತಿ ಕಲ್ಪ . .  
 ೩೬. ಫಲೆಯ ಮತ್ತರು ೧೨ ಅ  
 ೩೭. ರೆವತ್ತರು [ವಾ]ಡಿ | ದೇವಾ-ಯ  
 ೩೮. [ವ]ನು ಮಾಡಿದ ರಂನೋಜನೆ ವಿ  
 ೩೯. ತ್ತಿ ೨ ಮಾಯಿಘೋಜಂಗೆ ವಿತ್ತಿ [೨]  
 ೪೦. ಕಾಸನವಂ ಬರೆದ ನೇನಬೋವ  
 ೪೧. ದಯಣ || ಮಂಗಳ ಮಹಾ ತ್ರೀ  
 ೪೨. ತ್ರೀ  
 ೪೩. ೧ . . ತಿದನೆ [ತೋ]ಬಕೆ . ತ್ರೀ  
 ೪೪. . ಲಯ ಮು . . . ವೆ . . .

<sup>1</sup> These two lines appear to have been engraved later

## THE SEUNA EPIGRAPHS

40

[ Bhillama V ]

Ardhapur, Nanded Taluk

श्री<sup>१</sup> लीलावराहो जयतु दष्टाग्रे यस्य मेदिनी  
 भाति तत्कातिरक्षार्थं<sup>२</sup> विन्यस्ताजनचित्रवत्<sup>३</sup> ॥ १ ॥

जयतु जगदधीश पावंतीजीवितेश  
 प्रणतजनसुखेश सर्वभोगार्पणश  
 तृ(त्रि)भुवनभुवनेशो योगसिधा<sup>४</sup>वधीश  
 सकलजनसुखेशो मल्लिनाथो महेश (श ) ॥ २ ॥

विस्तारयन् लक्ष्मीको(वं ) सुवणवृषभध्वज ।  
 त(य)त्पताकानिलोद्धूतशत्रुतूललव<sup>५</sup> भुवि ॥ ३ ॥

<sup>१</sup> Sri Pohnerkar and Sri Thosar have published a monograph on this inscription in Marathi under the title *Rattavamsīya Ballala yichya silalekh*. In many places their reading of the text is faulty. Some of their readings are given below in the notes

<sup>२</sup> पक्षार्थ for रक्षार्थ

<sup>३</sup> तु in the original. Use of तु for त् नु for न् and स for श is the general feature of this inscription. In order to avoid too many corrections, correct forms are used in the text given here

<sup>४</sup> योगसिधा(दा)

<sup>५</sup> निलहृत शत्रुतूललव

श्रीमद्भूध्रु(भृ)कुले<sup>६</sup> जातो रंष्ट्रवंशसमुद्भवः ।

देवपाल इति [रुमा]नो राजा राजशिशरोमणिः

॥ ४ ॥<sup>७</sup>

तस्यात्मजोभवत्सो(च्छ्री)भान् विक्रमार्कमहीपतिः ।

प्रतापलपिताराति<sup>८</sup>वनितानयनोत्पल[ः\*]

॥ ५ ॥

तस्य पुत्रोभवत्सो(च्छ्री)भान् बल्लाल[ः\*] पृथिवीपति[ः\*] ।

श्रीनागेशपदाभोजप्रासादधनगञ्जित[ः\*]

॥ ६ ॥

जगदी(द्दी)र्भाग्यनागाय शत्रुप(प)क्ष(ः)क्षयाय च ।

मित्राभ्युदयरूपाय जातो बल्लालभूपति[ः\*]

॥ ७ ॥

कवि(पि)ध्वजालब्धवग्प्रसादः

प्रत्यार्थिप्रु(पृ)ध्वीपतिभिविवादः ।

सग्रामरगे विजितकवाहो(हु)<sup>९</sup>

बल्लालभूपालजयप्रवादः

॥ ८ ॥

उत्पन्नो भुवनैकवीरविभवः श्रीविक्रमावर्कात्मजो

भक्तिस्सा(श्चा)परचडिकावि(नि)जपदे कीर्तिज्जगद्व्यापिनी ।

शक्ति[ः\*] क्षमापरिपालने निजभुजोत्साहार्ज्जितोर्व्वो स्थिरा

जाता [त\*]त्पद<sup>१०</sup>पकजप्रणयिनो बल्लालभूपस्य वै

॥ ९ ॥

<sup>६</sup> भूचत्कुले

<sup>७</sup> This verse has been left unnumbered in the original

<sup>८</sup> स्वपिताराति

<sup>९</sup> वादो

<sup>१०</sup> ज्योतात्पद

द्रुष्यद्वैरिवलिप्रदानसमये भूतीघसप्रीतये  
 सप्र(ग्रा)मेष्वभयार्थिनो ह्यतिथयो जाता हि ते शनव ।  
 वीरश्रीपरिरभणोचितभुजव्यापारलीला तव  
 श्रीवल्लालनरेंद्र विस्मयकरी केषा न जाता भुवि<sup>११</sup> ॥ १० ॥

जयत्युदार कु(कु)नसद्विचार सत्कीर्तिहार समयप्रचार(२)  
 दानविचारो भुवनैकवीर(२) सग्रामधोरोज्जितसस्वसार ॥ ११ ॥

वल्लालभू कुलरत्नदीपा मञ्जैकरूपो विजयस्वरूप ।  
 लक्ष्म्यानुरूपो भुवि किष्णुरूपो सा[क्षि]स्वरूप नु(कु)ननु(कु)त्यरूपः  
 ॥ १२ ॥

अत पुरे जनपदे निजगेहमात्रे गज्जति गर्वगरलावु(वृ)तमडलीका- ॥  
 वल्लालभूपनिजदिम्बिजयप्रधाननिस्साणकक्षणरव<sup>१२</sup>  
 श्रवण न यावत् ॥ १३ ॥

ससारसारसरसीरुहगर्भजासौ सौभाग्यरोहणागिरेरधिदेवता वा ।  
 लावण्यसारमणिगुफितमालिका वा लोकप्रसिध(द)नयनामृत  
 दाहिनी वा ॥ १४ ॥

<sup>११</sup> द्रुष्यद्वै for द्रुष्यद, भूतीघ for भूतीघ, ह्यतिथयो for ह्यतिथयोः  
 नायिभुज for णोचितभुज, केषा is corrected to कया.

<sup>१२</sup> निस्साणकक्षणरव



वदर्पभूजयकुजग्वैजयती सौभाग्यचूतवनराजवसतलक्ष्मी ।  
 प्रद्युम्नदिग्विजयमगलमडनश्री[ \* ] श्रीपुणचापविजयोज्जित  
 चापवल्ली ॥ १५ ॥

धाया स्वकीयनिजकौशलदर्शनाय  
 कदर्पदर्पविभवाय जगद्धिताय ।  
 श्रीरत्नलक्षणगुणव्रजदर्शनाय  
 नु(सु)ष्टा [इ]य जगति योमलदेविकास्या ॥ १६ ॥

किं सौभाग्यगुणोदया गिरिसुता किं वा पयोधस्सुता  
 किं वेदो कुलदवता किमयवा कदर्पशक्ति परा ।  
 किं क्षत्रान्वयवीरकीर्तिरथवा त्रैलोक्यरत्नोन्नति( )  
 युक्तासी भुवि वीरपट्टमहिषी बल्लालभूप्रिया ॥ १७ ॥

श्रीवत्सवश विपुले जातो लोकविशपक  
 वशावलीस्थितो भीम सू(सु)वृत्तो<sup>१३</sup> रत्नवद्वभो ॥ १८ ॥

तस्य पुत्रोभवत्स्त्री(च्छ्री)मा(मा)न्त्री(न श्री)पतिर्भुवि विश्रुत ।  
 शितिकठपदाभोजमधुपानमबुद्धत ॥ १९ ॥

मल्लिकास्या सती तस्य वीरसूद्वैकीसमा ।  
 चतुरस्त्रनया(यान) लभ श्रोपतविक्रमोज्जितान् ॥ २० ॥

तेषां जे(ज्ये)ष्ठोभवत्स्त्री(च्छ्री)मान् श्रीमद्देवचमूपतिः ।

प्रौढमध्यसु मुग्धासु<sup>14</sup> नायकीनयनोत्सवः ॥ २१ ॥

भाति तस्यानुजो मंत्री भीमो भास्करवद्भुवि(ः) ।

गुणिनां वल्लभः[\*] श्रीमान् निर्दोशाभिःमव(पो भीमवत्)  
सदा<sup>15</sup> ॥ २२ ॥

सत्यवादी क्षमायुक्तो धर्ममूर्तिः प्रियंवदः ।

लक्षणीको गुणजे(ज्ये)ष्ठः[\*] श्रेष्ठो(ष्ठो) भीमचमूपतिः ॥ २३ ॥

कल्पत्रि(वृ)क्ष इवाभाति भीमदेवः सदा भुवि ।

अयितार्थप्रदो नित्य विबुधानददायकः ॥ २४ ॥

यातोंतरंगमन्त्रेषु उपदेष्टा हित प्रभोः<sup>16</sup> ।

त[स्या]मात्यपद प्राप्तो भीमो भीमप्रसादतः ॥ २५ ॥

तस्यानुजोभवत्स्त्री(च्छ्री)मानरसय्य<sup>17</sup>चमूपतिः[\*] ।

अहितापक्रियादक्षो दाने त्यागे<sup>18</sup>चतुर्भुजः ॥ २६ ॥

<sup>14</sup> प्रौढमध्यसु(पु) मुख्यासु.

<sup>15</sup> निर्दोमा(शा)त्तिः रभवत्सदा.

<sup>16</sup> यातो तुरंगमन्त्रेषु उपदेष्टाहि सप्रतोः

<sup>17</sup> रसय्य. But it does not suit the metre. It is better to read श्रीमानरसय्य.

<sup>18</sup> त्यागे.

धर्मराजसम कोप<sup>19</sup> प्रसादे घनदोषम ।

मन्त्रिणा तज्जमि मम शातात्रमृनदीधिति - ०

॥ २७ ॥

ब्रु(वृ)हस्पतिसमो मन्त्रे साहसे भाग्वोपम ।

गामोयै सागरसम स्थैर्जै(यै) मरुतिवापर

॥ २८ ॥

चकार मत्तिमान्वि(मान्वी)रो देवतायतने मनि ।

सर्वकामप्रदो देवो मल्लिनाथो प्रतिष्टि(ष्टि)त

॥ २९ ॥

उद्दण्डनाथाना मदखडनपडित ।

दोर्दण्डमडलेनेय चावुड[\*] चतुरोभवत

॥ ३० ॥

ईश्वरोक्तो यथा [भि] (भृ)गिस्तथय वसुधा प्रिया ।

तस्मादभूद्विशपासो [भि] (भृ)गवन्लीति मज्ञया<sup>21</sup>

॥ ३१ ॥

आराभ्ये विपुल पुर जनसुखानदप्रगल्भे शुभे

प्रासादाद्युपलक्षित च विपणिश्रणिप्रजुष्टे ध्रुव ।

का[ल] कल्पितशखभरिनिनद होमानलोद्भासित

सर्वस्यानविशपकोत्तरदिशि प्रासादसस्था कृ(कृ)ता

॥ ३२ ॥

<sup>19</sup> कोप is corrected to कोपि

<sup>20</sup> सा(श्रा)नाचामृतदाम्बुधि

<sup>21</sup> निगि(मि)स्तथैवा for भिगिस्तथय, श्रीजयान for सनया The surmise that Rasavya conquered Vingavalli is not correct This has been discussed above

प्रशास्ति वसुधा वीरो वारितारि<sup>२३</sup>कुलोदयः ।

तेन राजन्वती जाता भूदेवंभूषिता च भूः

॥ ३३ ॥

शस्ता प्रशस्तिस्तस्यैव<sup>२३</sup>॥\*

इति समस्तप्रशस्तिमवेतमेरोनिस्माणमृदगकाहलशलादिसमधि  
गतपचमहाशब्दालकारालत्रि(कृ)तागण्यपुण्यसम्भवः ॥ १ ॥ सकलभुवन  
साम्राज्योन्नतिलक्षणसहस्ररुद्रभोगभागयुक्ता (क्त) ॥ २ ॥ रंष्ट्रकुलकमल  
मार्तण्ड[\*] प्रचंडप्रतिभट्ट(ट)सुभट्ट<sup>२४</sup>(ट) कर्नाटकादमडलीकवेन्द्य  
भुजग[\*] ॥ ३ ॥ निजभुजबलोत्तुग[\*] साहसिकरंग[\*]<sup>२५</sup> प्रतिभट्टमद  
भग[\*] चौदण्डिकलाप्रसग[\*] वनकशिखरोत्तुग[\*] कीर्तिजाताप्रसगः  
चतुरयुवतिजनमनोनर्तनैकरंग[\*] वदिजनस्तातिप्रसग[\*] ॥ ४ ॥  
विप्रौषप्रदत्तख्यजुस्मामाथर्वणोक्ताशीवदिशतसहस्रध्रुवोत्तमाग[\*]  
[य]जनप्रसग[\*] ॥ ५ ॥ श्रीनागेश्वरदेवपदाभोजभिन्नि(भु)ग[\*] भुजबलापा  
(सा)दितवीरलक्ष्मीप्रसग[\*] ॥ ६ ॥ श्रीवल्लालभूष[\*] पुष्पचापरूप[\*]  
कामिनीजनमनोरजनैकरूप[\*] रिपुबलत्रि(कृ)तातरूप[\*] ॥ ७ ॥  
कवि(वि)ध्वजादेविनामोरुहवल्लभ[\*] भयलोभ<sup>२६</sup>दुर्लभ[\*] चतु  
रुद्धिमेखलेलावधूवल्लभ[\*] ॥ ८ ॥ श्रीमदामर्कपुरवरेश्वर[\*]

२३ वीरोर्वारि

२४ This sentence has not been read by them.

२५ गतिभट्टसुभट्ट.

२६ साहसिकरंग

२७ भीति for लोभ

पट्टमहिषोपोंमकराणी . . धोश्वर[\*]<sup>27</sup> मकलसाम्राज्यलक्ष्मीलक्षणा  
 धोश्वर[\*] सोभायेश्वर[\*] परपुरा<sup>28</sup>धोशेश्वर[\*] षोडशविधयाचक  
 जनपोषणाधोश्वर[\*] ॥ ९ ॥ प्रत्यर्थिमडलीकमडलीमडनप्रतिविनित  
 नखमडल[\*] उद्गृह्यतारातिभूभृत्कुलपक्षच्छेदनाखडलप्रनमितरिपुमडल[\*]  
 अने रुदडाधोशमडितोर्वीमडलभूषिता(ता नेकभूषणमडन[\*] पुडरीकच्छा  
 याश्रयविडवितरिपुमडल[\*] ॥ १० ॥ कन्नडिकरोद[च्छच्चा]मरानिला(ल)  
 नतिनक्षीरोदोष्णीपाचल[\*] ॥ ११ ॥ आध्र<sup>29</sup>पुरध्रीकरोदसव्यजनानिलाप  
 हृतललाटस्थितप्रस्वेदसुखफलः काश्मीरीकुचकुम्भकुम्पकालत्रि(कु)तकुलव  
 क्षम्यलः ॥ १२ ॥ त्रि(शृ)गारगुरुगुर्जरीकरोदसमौक्तिकनक्षत्रमाला  
 लङ्कतोरस्थलः<sup>30</sup> महाराष्ट्रीमनोहरकरम्भलाग्लीविमृदितपादपल्लवः  
 ॥ १३ ॥ डिभभावप्रयमलीलाक्रीडाच्छलेन प[र]<sup>31</sup>राजराज्यलक्ष्मीसभोग  
 प्रालम्भविभवोदयः ॥ उद्गृह्य(द्वृ)त्तारातिमड . . मनोभव<sup>32</sup>स्मर्यस्मरहर  
 पचानन. शरणागतमडलीकमडलीमनोरमविभवप्रदानपचाननः अध्र  
 मडलीकमत्तेभमदभगपचानन' उद्गृह्यैरिहत्कवाटपाटन<sup>33</sup>सुप सकीर्ति  
 कमर . . दृहासपचानन' नानाविधविबुधततिस्तुतिप्रा[प्त]पचानन'  
 ॥ १४ ॥ अरिबिरुदसामतनारायण[\*] मेलुगिमडलीकराज्यप्रतिष्ठाचार्यो  
 यादवराज्यस्यैर्याचार्यो [सा ?] इव हलाग्र हरणा वासिवहलपेपणा

<sup>27</sup> मवोपीश्वर

<sup>28</sup> परपुरा for परपुरा

<sup>29</sup> +ध

<sup>30</sup> विस्तारस्थल for लङ्कतोरस्थल

<sup>31</sup> [स्मर] for प[र]

<sup>32</sup> उद्गृह्य (द्वृ) ताराति म+दो+ये मनोभव The intended reading seems to be मडलीक

<sup>33</sup> ह्यकयादुत्पाटन

चार्यं सग्रामत्रस्तारातिभूभ्र[भृ]त्सघप्राणत्राणनाचार्यं ॥ २५ ॥ पूव  
दिगाश्रितक्षत्रकुलोपाज्जितोपायनग्रहणप्रीतमना दक्षिणादिगाश्रितप्रति  
पक्षक्षत्रकुलशिक्षादक्षदक्षिणभुज पश्चिमदिगाश्रितभूपालभोगाहरणप्रगल्भ  
उत्तरदिगाश्रितराज[भाजि]तपुरवगेन्चाटनसु[भट]प्रतापोदय सत्ता  
श्वं[\*] सप्तसप्तिरिव [वाटाध्र]<sup>३४</sup> तमस्तोमविनाशनपटुप्रभातप्रतापोदय  
प्रपारितकर कुक्षत्रसेवामपक्ककलक्पकप्रक्षालनाय सग्रामागतसुभटौघ  
मजस<sup>३५</sup> धाराजलं[\*] विमलीकृतोत्तमकर जयश्रीपादपद्मालक्तका  
लक्कि(कृ)न इव भ्राजिष्णुनर<sup>३६</sup> वारिवारितागतिसघोन्नतकर वीरलक्ष्मी  
नत्तनंशरगसग्रामरगरजनव्याकीर्ण[व्या] का रातिवदनपद्मोत्तरकर  
शत्रुशरीरोत्थशस्त्रक्षतजारुणजलससित्तुरगखुरक्षुण्णाजि भ्राजितवाजिवा  
रणनरोत्पलशतसहस्रालत्रि(कृ)न<sup>३७</sup> कर उत्कटम्फुग्वाचाटनव्यादप्रतो  
पणप्रसाधितकर [र] श्रु(तृ) प कव[रा]क्षिा होणगत्तास्वादमतत्त पिशा  
चचयसगमवधुवपुरकर<sup>३८</sup> जयवधूहृदयस्थिततरलारुणमणिच्छायाच्छलेन  
मनोनुरागप्रदर्शनपरामालोक्य<sup>३९</sup> प्रीतिकटवितोत्तरभोगि[त]कर वीर  
वधूवदनावजलक्ष्मीहरणप्रगल्भनिशाकर रिपुकातानयनोत्पलप्रभाहरण  
प्रकटितदिनकर प्रतापानलप्रदग्धहृदस्थितप्रियनमप्राणत्राणनोद्युक्त

<sup>३४</sup> What looks like वाटाध्र on stone seems to be a mistake for गाढाध्र Or it may be लाटाध्र

<sup>३५</sup> सुभटौघमनश्च

<sup>३६</sup> जयश्रीपादपद्मालक्तकालकृत इवभानि(ति), प्व(सु)तर

<sup>३७</sup> शत्रुशरीरोत्थ शस्त्र ततजारुणजल मसित्तनुच(चतु)रग खुर कृष्णानि भाजित etc

<sup>३८</sup> नृत्यकय वीक्षितकोप रक्तास्वाद मदपिशा(शा) चय(च्य) सप्त ग्रा) मयवधुधुरघर

<sup>३९</sup> प्रदर्शनपरामालोक्य

मृगादि<sup>40</sup>वधूनयनजलप्रवाहप्रशा(सा)धितवरः मपूणार्थप्रदानो(न)घ<sup>41</sup>  
 तवरः शिवमप्यशंप्रतिष्ठिनमवलमपन्मपादितवरः मवलमपन्मरोजिन  
 विकानप्रभानभास्वरोदयः इत्येवमादिगुणगणालात्र(कु)नश्रीवल्लाली  
 भूपालेन प्रदत्ता भू[.]<sup>42</sup> ॥ ६ ॥

शकादारभ्य साहस्रत्रयोदशशततो(तो)त्तरे संवत्सरे विरोधकु(कु)  
 न्माघे नागदिने गुरो सिते पक्षे चैत्रपंचा(अ)ग<sup>43</sup>रगप्रभोगाय गृहस्पुटिन  
 मविधानाय चत्वारिंशति(त्रि)वर्त्तनसंख्याका भूमंस्त्रिंशज्जुनदेवाय  
 दक्षिणस्या दिशि उत्तरदिगु(गु)भागे श्रीसिधे(द्धे)श्वरदेवाय विंशति  
 निवर्त्तनसंख्याका भू[.]<sup>44</sup> श्रीसिधे(द्धे)श्वरमल्लिकार्जुनदेवप्रतिवध(द्धे)मठ  
 मनिधौ गधवाहदिशि तू(त्रि)कालपूजासविधानाय तत्तद्रु(द्रु)नुप्रभव  
 प्रमवार्य मालाकारनिवर्त्तनमेव कमुरविक्रये प्रतिनिष्क नम्वमेव दात्र(तु)  
 प्रतिग्रि(गु)होत्रु(तु)नु प्रतिपण्ये पूर्णमुत्पणिका पि(गु)होत्रव्या तत्त(त्त)द्वार  
 कु(कु)ननिलयत्र(त्र)प्रगल्पितप्रदोषाय तैलपणिका ग्राह्या सिधे(द्धे)श्वर  
 प्रदोषाय मीश्वारे प्रतिनिष्कयत्र पणिका ग्राह्या मल्लिकार्जुनदेवोपहारद्वया  
 नयने कल्पितवलीवर्द्धा दशमस्याका ॥ वारसग्रामे<sup>45</sup> महाराजश्रीवल्लाल  
 देवपोम(म्)कराणिप्रदत्ता(त्ता) त्रिंशति(वृत्ति)रेका सिधे(द्धे)श्वर<sup>44</sup>मल्लि  
 कार्जुनदेवयी[.] पोहरग्रामे त्रिंशति(वृत्ति)रका विंशति(विंशति<sup>45</sup>)  
 निवर्त्तनसंख्याका ॥ जुनवर्षाविषये निष्कस्य पादमेव ग्रामानुग्राम

<sup>40</sup> प्राणप्राणबोचुस्तमुधारि for प्राणप्राणनोचुस्तमुधारि

<sup>41</sup> प्रशा(सा)धित

<sup>42</sup> चौपत्त The letter अ is redundant

<sup>43</sup> वा(धा)रमग्राम for वारमग्राम Then interpretation thereof is not correct

<sup>44</sup> प्रदत्तान्वितिव कानिकश्वर

<sup>45</sup> This is obviously a repetition

[व]नगूरोपस्थित रुर्दलेयसमृद्धनटाकृतटे कलमक्षेत्र<sup>46</sup> निवत्तनद्वय मल्लि  
कार्जुनदेवाय पात्रपाउल<sup>47</sup> सविधानार्थं करकरोग्रामे चत्वारिंशनि (त्रि)  
वर्त्तन [॥\*]

दाता बल्लालभूपोसौ कीर्त्तिमागरचद्रमाः ।

तत्करस्परिश(शं)जा लक्ष्मी[:\*] वर्धत रिधि(वृद्धि)

मत्तग ॥ छ ॥ ॥ ३४\* ॥

स्वस्ति यमनियमस्वाध्यायध्यानधारणामो(मौ)नानुष्ठानजपममाधि  
शीलगुणसंप(प)न[:\*] सकलागमकलाकलापे कुशल[:\*] कालामुख  
दीक्षाप्रतिष्ठा(ष्ठा)चार्य[:\*] श्रोतृ(त्रि)पुरातकदेवपादारविदवदनरत[:\*]  
सप्ताधिकसप्त[त]तिमठानामधिपो<sup>48</sup> व्रती [॥\*]

कालामुखमखचार्य<sup>49</sup> कालेश्वर इति स्मृतः ।

तन्मन्त्रदीक्षाप्रभवो निविष्ट<sup>50</sup>[:\*] तू(त्रि)पुगनकं ॥ ३५\* ॥

वद्यः कल्याणशक्तीति विख्यातो भुवनत्रये

तम्मादी(दी)क्षाविधानेन जात(तो) पचमुखोन्मुखः

पचग्रह्या(ह्य)जपाभ्यास(तु)द्ग्रहाराशिरभूततः ॥ ३६\* ॥

<sup>46</sup> निवटे, read after क्षेत्र is not found in the original.

<sup>47</sup> पाउल The expression प्रनपाउळ (ळ) frequently occurs in Kannada inscriptions

<sup>48</sup> मपूज्यने महानामधिपो

<sup>49</sup> The intended reading seems to be मठाचार्य..

<sup>50</sup> निधिः.



तस्मै श्रीसिधे(द्धे)श्वरमल्लिकार्जुनदेवमठाचार्येण ब्रह्मराशिदेवाय  
[दत्त ॥]<sup>51</sup> तत्पुत्रो भोगराशि[\*] ॥ छ ॥

सामान्योय धर्मसतुनुपाणा काले काले पालनीयो भवद्भिः ।  
सर्व(र्वा)नन्यान् भाविन[\*] पर्यवेद्वान्भूयो भु(भू)यो  
याचते रामचद्र\* ॥ ३७\* ॥

मद्वज्रा वा परपार्थिववज्रा वा  
पापादपेतमनसो भुवि भूमिपाला ।  
ये पाल(.)यति मम धर्ममिम समस्त  
तेभ्यो मया विरचितोजलिरेष मूर्ध्ना<sup>52</sup> ॥ ३८\* ॥

आसीदिय पुरा राज[न्\*] दिलीपनहू(ह)पस्य च ।  
ययातेरवरीपस्य माघातुर्भरतस्य<sup>53</sup> च ॥ ३९\* ॥

अन्येषा च सहस्राणा ता(तान्) न सस्यातुमुत्सहे  
तेभ्यस्त्वयापि संप्राप्ता [श्रु]तश्चान्यो भविष्यति<sup>54</sup> ॥ ४०\* ॥

तस्मादेना महाराज राजा[नो] मदमोहिता<sup>55</sup> ।  
न प्रयच्छति विप्रेभ्यो दत्तामन्ये हरति च ॥ ४१\* ॥

<sup>51</sup> This expression appears to have been omitted through mistake in the original

<sup>52</sup> रेपमुर्ध्ना

<sup>53</sup> भर्तारिस्यच

<sup>54</sup> The meaning of this line is not quite clear,

<sup>55</sup> मोक्षमाहिता

पूर्वदत्ता द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।

मही महोमता श्रेष्ठ दानाच्छ्रेयोनुपालन ॥ ४२\* ॥

स्वदत्त परदत्त वा यो हरेत् वसुधरां ।

पष्टिर्वशं(र्ष)सहस्राणि विष्ठाया जायते क्रिमिः ॥ ५३\* ॥

पष्टिर्वशं(र्ष)सहस्राणि स(स्व)र्गं तिष्ठति भूमिदः ।

आच्छेत्ता चानुमता च ता(ता)न्येव नरके वसेत् ॥ ४४\* ॥

विदितसकलतत्त्वो(त्त्वो) गौडयोगीद्रवद्यः

क्रु(कृ)नससमयचतु[र्व]र्षेऽक्षेक्षकतीर्णतु<sup>५०</sup> ।

व्यपगतभवभाव(वो)<sup>५१</sup> भा(भा)ति लोके प्रसिद्धा (द्वः)

जनजनितजनाना त्राणने हेतुभूत(तः) ॥ ४५\* ॥

सस्यासप्तक्रु(कृ)तक्रु(कृ)ता . स्ववी[र्षा]गच्छ(च्छ)ला मपा

नित्य तर्कवितर्कितोन्नतमति स्वतत्रप्रभुः ।

तत्पुत्र[\*] श्रुतितर्कतत्रकुशलः काव्यादिनाट्यवधेः<sup>५२</sup>

वेत्ता गौडमुनीद्रमत्रनिचय चूडामणि[र्भा]स्करः ॥ ४६ ॥

पुत्रः चूडामणेरारु[\*] सूरिः सर्वजनप्रियः ।

श्रीमदीश्वरदेवेन क्रु(कृ)तीय निमिता शुभा ॥ ४७ ॥

<sup>५०</sup> This line is faulty. The last word should possibly be तीर्णु .

<sup>५१</sup> नुव्यापयति भवभाव .

<sup>५२</sup> नाट्यावधि .

सुसिघ(ड)मंत्रागमतत्त्ववेदी

तंत्रैकसिध्दो बुधमायिदेवः ।

अत्मोद्भव(ः)स्तस्य सुधाकरोपम[\*]

श्रीदेवनम्ना लिखिता सुव्र(वृ)त्ता

॥ ४८\* ॥

मंगलमा(म)हाथी ॥ लिपिकंडाता मलेयः ॥

## Singhapa II

41

### Ardhapur, Nanded Taluk

१. खस्ति श्री स(श)के ११५८ दुर्मुपि(खि) संव
२. त्सरे जेष्ट(ज्येष्ठ) सु १ रवौ अद्येह श्रीदेव
३. तिरिअधिष्ठान श्रीमतु प्रौढप्रतापच
४. कर्वाति श्रीसिघणदेवनी . . . तत्पाद
५. पद्मोपजीवि श्री सवर्वाधिकारि कदे . . . प्र
६. भु [प]कण सवर्वाधिकारि लंप(ख)[ण]पडीत .
७. मु नीरोपित सचद सिमइ अ . . .
८. अरघापुरमहस्थ(हास्था)ने श्री इद्वेश्वर अप
९. नि द्र १[०] - स्वयदेव अक्षिणि म(मा)सप्रती द्र २
१०. केद(दा)रदेव द्र २ भीमेश्व(श्व)रदेव द्र १ भरतेश्व(श्व)र
११. द्र [२] वीसेस्वर<sup>१</sup>देव द्र १ नगेश(नागेश्व)रदेव द्र १

<sup>१</sup> Read विश्वेश्वर.

१२. सकलेस(श्व)रदेव द्र १ रजेसर<sup>२</sup>देव द्र २  
 १३. कद[ल]य सोमनाथदेव द्र २ नगमि(सि)घ  
 १४. देव द्र १ सु(शु)भनारायण द्र २ नगर . . य  
 १५. . . मुजवीनयाक<sup>३</sup> द्र १ चडिकादेवी  
 १६. द्र १ [दोदग]दच वी(वि)नायक द्र[१] ॥ कलमेत्त्व(श्व)  
 १७. रदेव द्र ॥ कसरकलीक<sup>४</sup>देवी द्र ॥ [म]दीर  
 १८. एयामलमिघनय<sup>५</sup>देव द्र ॥ गव द्र  
 १९. [२३] मसप्रती<sup>६</sup> धुरदिर(?)दीवसी  
 २०. . . . मस पढप्रताप[देव]<sup>७</sup>  
 २१. तेयच ध्रुमु(धर्म) लोकतो चडलु(?)  
 २२. मगलमहा श्री वाडी . . . स<sup>८</sup>

<sup>२</sup> Read राजश्वर.

<sup>३</sup> Read सुप्रविनायक.

<sup>४</sup> Read वाल्मी

<sup>५</sup> Read सिद्धनाथ

<sup>६</sup> Read ममप्रति

<sup>७</sup> The intended reading seems to be प्रौढप्रतापदेव.

<sup>८</sup> The last three lines that follow are indistinct

## Rāmachandra

42

## Unkēśvar, Kinwat Taluk

- १.१ ओ नमो गणाधी<sup>१</sup>पतये नमः स्वस्ती [त्री] सके ॥  
 १२०१ वीरुमसंवत्सरे<sup>२</sup> अद्येह । [श्रीमतु] प्रौढ  
 २. प्रतापचक्रवर्ति । श्रीरामचंद्रदेव । विजयो(यी)<sup>४</sup> तत्पद  
 (तत्पद)पदुमो(यो)पजि(जी)वि । हाथिसाहा(ह)  
 णी भावकदे (॥)  
 ३. व । प्रधान हेमाडिपडित<sup>५</sup> ॥ तनिरोपी(पि)त । नाएकु ।  
 क[स्तु] सोमदयो(वो) पडित । तस्मि[न्]<sup>६</sup> काले<sup>७</sup>वर्तमाने ॥

<sup>१</sup> Prof. S. G. Tulpule has published this inscription in his *Prāchīn Marāṭhī Kāvī Lākh* (Poona University, 1963), pp 199 ff. Some of his readings are given in the foot notes below.

<sup>२</sup> गणधि

<sup>३</sup> Here and further on, *visarga* is used for punctuation instead of *danḍa*. To avoid confusion in reading *danḍa* is used here in the text.

<sup>४</sup> विजयो

<sup>५</sup> Here there are two *danḍas* after the *visarga*.

<sup>६</sup> तस्मिन्ने

४. त्रेतायुगी रामु । वनवासप्रसंगी । सरभगाचे आ  
(आ)स्रमा आले । सरभगाप्रीत्यर्थ । हे उद्र[ग<sup>७</sup>] उ  
५ दक उष्ण<sup>८</sup> केलें । तदाकालीणि देवरचीत तिर्थ हें । हरीहरा  
प्रसादे । मातापुरनिवासी । कण्वसा  
६. पा(खा) । कौ(कौ)डण्यगोत्र । सगणुनाएक(।)सुते मे[घ]देव्रे ।  
सकलप्रासादारभु केल । तो रामप्रसादे सपूर्ण  
७. जाला । तेयाचा नमस्कार । हरीहरा तेतीसा दे[वा]ल्ये  
देवतागके<sup>९</sup> । सकला तिर्था । नावाका . म्हण ।  
८ नमस्कार । त्रिका[ल] । वाचीता विजयाहो ॥ . . . . .  
ग्रामु<sup>१०</sup> ॥ १ ॥ मध्यमुलवीती<sup>११</sup> [राज]वटि ॥ २ ॥ त  
९ था ग्रामा[चा<sup>१२</sup>] देवा . नयास्थल ॥ १ ॥ वडिलि . . . . .  
[विद्याधिजा] निवेशास्थल ॥ १ ॥ [पा]कुलिवाची । तथाप  
१०. स्थल । ॥ १ ॥ नाव महुसेत । तेयाची ब्राह्मणा । प .<sup>१३</sup>राज  
मार्गेचि । तथा [तेय]च भगले . . करावया स्थले ।  
११. नाव कामतु ॥ १ ॥ लहैधिवावाटा ॥ १ ॥ अवीकमाहत  
गेतभा कारणासी<sup>१४</sup> एक दोणि सवत्सर पार्जत मोडलें<sup>१५</sup> ।

<sup>७</sup> उदभि

<sup>८</sup> उल्ल

<sup>९</sup> गणा

<sup>१०</sup> तथिलचि ग्रामु

<sup>११</sup> मुग्नीति

<sup>१२</sup> ग्रामाध्ये

<sup>१३</sup> प्रत्ये

<sup>१४</sup> अर्थात्—मामे(?) भगलआ की रामासी (?)

<sup>१५</sup> पर्यंत सा(मो?)डल

- १२ तेची कराव । मग सेप उरे ते कोठिज्जाचणेया । तथा ग्रामि  
उन्हप(क)देवा । रामा । मले ॥ १ ॥ दपीणे १ । पुर्वे । १ ।
१३. बोथीये । दोहि देवा मला ॥ १ ॥ सागविये दोहि देवा । मला १ ।  
लिंगा दोहि देवा मला ॥ १ ॥ कुर्वलीये मला । १ ॥ तथा स्थ
- १४ ल । १ नावबोपी लिंगा स्थल । १ नाव पिपलसेडा ।  
करदि स्थल । १ ॥ कामतु बोथीये स्थल । १ ॥ च<sup>१६</sup>
१५. सेतासागवीया स्थल । १ ॥ नीवसेत । [पि]टवदे<sup>१७</sup> स्थल । १ ।  
तलेपल । चिचवलीस्थल । १ पिपलजै । सागवि स्थ[ल]
१६. कमतु । गुढास्थले । १ ॥ [त]लेपल [मा]प सकारगवा । स्थल  
कामतु पीपलाचा . घाली<sup>१८</sup>स्थल । पापर . . .
१७. . . . स्थल । पीपलसेडा । सावे . र । . . . . .  
नाव जिरव[लि] . । महस . . . . .<sup>१९</sup>
- १८ . . . चा पडित . . . करावोता । . . . . .

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<sup>१६</sup> चीच.

<sup>१७</sup> पटवदे

<sup>१८</sup> ओपाली

<sup>१९</sup> महुमुत रेणुकए

A FEW OTHER INSCRIPTIONS<sup>1</sup>

43

## Maraḷak, Nanded Taluk

- १ . . . . रेस्वरदेव
२. . . . सिगण . . .

44

## Bhokar, Bhokar Taluk

- १ सरसकोमलरस .
- २ लवक . . . . . पी
- ३ . . . यवदीय . . .
४. . . गुण . . . . .

<sup>1</sup> These few inscriptions (Nos 43-50) belong to a later period and they do not pertain to any ruling dynasty. Hence they are grouped separately



## 45

## Ardhapur, Nanded Taluk

- १ स्व[स्ति] स्त्री आरा[ध्या]पुर
२. . . के धावदेवम . . .
३. कर . . हाती . रप
४. . . महद १ तपे . .
५. . . करसिडापता
६. . . पालते ह १ ॥
७. तमपेव्य . . . .
८. . रा[म] . . . . .
९. [व]डील . . . .

## 46

## Laghul, Biloli Taluk

१. वळळसा
२. . . स .
३. ळ . . र
४. . मण घी
५. . . . १०९०
६. स .

## Unkeśvar, Kinwat Taluk

१. [हेव] च स्थ(स्था)ने स्त्री उनकेश्व[रा]चे त्रेतायुगात श्री रामा
- २ वतारात शेरभगरूपीचे जेरा . . . चीमोचे
- ३ नार्थ उश्नोदकाचे तीर्थ नीर्मान होउन सीवाल
४. य स्थापीत जाहाले हे जीर्ण व पतीत जाहाल्या .
- ५ याचा जीर्णउद्धार करण्यास प्रभुचा . . ल स्व
- ६ प्रावरि जाहाल्या [वरु]न शा[लीवाह]न सके १ . . .
७. वीनमार्क सवत् १७५६ शारवरिनामसवत्सरात ग .
८. फलि ५८०१ . प्रमगी देवाल्या . जीर्णउद्धार . . ला . .

## Mahor, Kinwat Taluk

१. श्री मुळपीठनिवासि निविजि . ज्ञा . . शक १६
- २ ४६ प . सद [गो]विद . . . . .

49

## Mahor, Kinwat Taluk

१. श्री गणेशाय नमः ॥ श्री रेणुकाचरणोत्त [सर]वावा
२. जी भक्त तस्य भार्या नाम आनदीवायी निरतरवा
३. स[य] सके १७०९ प्लव(व)गनाम सवत्सरे कार्तिक वद्य ९

50

## Mohanpur, Nanded Taluk

*First piece*

- १ . . . . वरधी . . . .
- २ . . . [भ]रूप . .
३. जीमा . . . . .
४. . मळवार . . . . .
५. . पुरापटवा . . .
६. वी[ण]पुरीव . . .
७. तीगवी . . . .
८. मायरीजये . . . .

*Second piece*

१ . . . त . . .

२. . पाल . . .

३. . वत . . . .

४-५. Effaced.

६ पसद . . . . .

७. जीनागनाथ . .

८ वय . . . . .



### **III THE TEXTS IN ROMAN SCRIPT**

This section contains the texts of the inscriptions in Roman script. These are arranged in the same order as in the earlier section. Please refer to the relevant footnotes in the original texts, for variant readings etc.

# 1

Yē dharmā hētu-prabhavā hētuṃ tēshām Tathagātō-  
hy-avadat 1  
Tēshām cha yō nirōdhaḥ ēvaṃ vādi mahā-sramaṇaḥ ॥

# 2

*First face*

[Ōm] Namaḥ Śivāya

Ḥa jayati jagad-utsava-pravēśa-prathanaparinah  
Karapallavō Munāḥ 1

Lasad-amṛita-payah-kaṇāmka-Lakṣmī-stana-  
kalaśānana-labdha-sannivēśaḥ 1 1 ॥

Jayati cha Girijā-kapōla-bimbā-praṇihita-patra-  
vichitr-āṃsa bhūtiḥ 1

Tripura-vijayinah priy-ōparōdhād-dhṛita-madan-  
ābhaya-dāna-śāsan-ēva 1 2 1

Śrīmān-asti nabhasthal-aṅka-tilakaḥ trailōkya-  
nētrōtsavō

dēvō Manmatha-Lāmdhavaḥ kumudinīnā | aḥ  
 sudhā-didhutiḥ |  
 niśśēsh-āmara-tai ppaṇ-ārppita-tanu-pi akshiṇa-  
 tālamkṛitē  
 r-yasy-āmsāḥ śira-ā guṇapriyatayā nū iam dhṛitah  
 Śrīmbhunā || 3 ||

Abhaya-ad-amala-kāmtis-tasya vamsē mṛtinām  
 gapa iva Yaduvamśō dugdhavāndhūyamānē |  
 Adhigata-harinila-pi ṭllasan-nāyaka-śrī  
 r-asithula-guṇasaṃgo bhūshaṇam yō bhuvō-bhūt || 4 ||  
 Udvṛtta-dāitya-kula-kamdal-sānti-hētus-tatr-  
 āvatāram-udabhūt-purushah purāṇah |  
 Tad-vamśajā jagati tumṅg-yśahprabhāḥ ā Tumgā iti  
 kshutibhujah piathitā bubhūvuḥ || 5 ||

Tat-samtatau samabhaya-ad-bhuvana-prasiddha-  
 Śrī Rāshṭrakūṭa-kula-nāmanī Dāmtidurgah |  
 ekam chakāra chatur-abdhy-upakanṭha-sima  
 kshetram ya etad-asī-lāṃgala-bhinna-durggah || 6 ||  
 Tasmād-apālayad-imām vasudhām pitṛivyaḥ  
 Śrī Kṛishṇaraja nripatih śarad-abhra-śubhraḥ |  
 yat-karit-Ēśvara-grīhan-vasumaty-anēka-  
 kai . . . . . || 7 ||

### Second face

matih puṇvānubāmdhinī dāna-pravṛttir-Yasōnu-  
 bamdhinī [\*] etad guṇastuti-nibaddham jātivṛttamā-

lām vichittra-mañimālikām-iva kaṇṭhē kurvvatām  
 vāmdijanānām dramma-śata dvayaṁ dra 200 vastra-  
 yugam-ēkaṁ || cha . . kālām<sup>2</sup> paṭhatām dramma-  
 śatam-ēkaṁ | dra 100 vastrayugam-i . ḍa-pāṭha-  
 praṇayinām drammaḥ pañchāśat dra 50 vastrayugam-  
 ēkaṁ || ma . . .<sup>3</sup> kshēmōddēśēna dāna-pravṛttiḥ |

Dvitiyaś-cha [(|) avirata-madāmbu-vṛishṭir-ddō-  
 shākara-tapana-maṇḍalā-aiṇaḥ praśamita-para-  
 bala-dhūliḥ kalit-ōchita-Kālamēgh-ākhyah | tasy-  
 ānēka-samara saṁkēta-maya-sannihita-vijaya . .<sup>4</sup>  
 samāgama-praśasta-bhūtasya śatru-kshaya . . .<sup>5</sup> . .  
 nnādyā-hastinō yaśah . . . . dānasīmhasya . . . . tathā  
 hi Śrī Kālapriyasya bhagavataḥ samīpavarttityām  
 satraśālāyām vēd-āmṛita-pavitrita-mukhānām trim-  
 śat-saṁkhyānām-āhāradānam || Tathā Gōdāvari-taṭ-  
 ādhyasini Nānditaṭe niravadya-vidyārjjana-jushām  
 dvijanmanām sambamdhinō vidyāsanasya<sup>6</sup> snēha-  
 lavaṇa-samagrātā-sampādanāya dinam-prati taila-  
 prastha-dvayaṁ lavaṇasya ch-aikaṁ prasthaṁ  
 vidhāya tathā cha .<sup>7</sup>ma-kaṭaka-kṛēṇikēna dēyās-  
 tailasya khaṇḍi[kā] nava | lavaṇasya khaṇḍikās-  
 sārddhās-chatasraḥ tad-uddēśēna cha dinānu-[dinam]<sup>8</sup>  
 rasārgha-piṇḍēna kṛēṇikasy-āvalambanam . . . . |<sup>9</sup>  
 tad-ēvaṁ nirākṛita-daridra-jan-ōpadravam-upapā-  
 dit-ākālpa-kalyāṇapādapa . . . . . prasara . . .<sup>10</sup>

### *Third face*

Tathā prasiddha-kshētrapāla-samīpē suvihita-pra-



varan-āstaran ādi-parikarah Sarvalōkāśraya-nāmā  
 maṇḍapaḥ || tathā rājagṛiḥ-āmtarvartti makara-  
 tōraṇē | ma . .<sup>11</sup> Siddhivināyaka-maṇḍita-yakshad-  
 vārē pradhāna-rājavilāsini-pāṭaka-sannihita-Kāma-  
 dēv-āyatana-purōbhāgē | kalikālē-pi sakala-lōka-  
 pratyakṣa-divya-śaktēr-bhagavataḥ Śrī-Kālapriya-  
 sya prāṁgaṇē pratitē cha Sarvalōkāśraya-maṇḍapē ||  
 iti paṁchasu sthānēshu grishma-saṁtāpa-nirasana-  
 kṣamāḥ dharmma-narapati-vilāsakāyamāna-mahima-  
 spṛśaḥ piapāḥ | tathā Maṇḍalasiddhi-prāṁgaṇē  
 Sarvalōkāśraya-maṇḍapē | Kālapriya-samīpa-pra-  
 deśadāyē Jagattuṁga-samudrasya pāi-pratishṭhita-  
 Sagavē(rē)<sup>12</sup> śvara-purōbhāgē udichya-dig-vartti-  
 Bamkēśvara-samīpē | iti paṁchasu sthānēshu pralaya-  
 mahā plavāyamāna-hēmaṁva(ta) kāla-prālēya-vilāsi-  
 tē-hv-anātha-jana-parirakṣaṇārtham-agni-sthiti-  
 kārḥ | tathā Gūrjjar-āpaṇa-Vīranārāyaṇa-Śrī-Kṛishn-  
 ēśvara Śrī Kṣētrapāla-kṣuṇṇa-haṭṭikāsu paṁchasu  
 sthānēshu gavām svachchhamda-pān-ābhāra-ninittam  
 jala-drōnyau gōgīśas-cha tat-pratikaraṇāya prati-  
 dinam dramamāḥ paṁchāśat dra 50 tathā Bamkēśvara-  
 Chchhallēśvara Gojiga-sōmanātha-Tumbēśvara-Tuḍi-  
 gēśvarēshu paṁchāyatānēshu paṁchōpachāra-sahitam  
 paṁchāmṛita-snān-ōpayōgādī dadhī-dugdha-kusum-  
 ārchchana-nimittam māsā<sup>13</sup> dramamāṇām paṁcha-  
 śatām dra 500 khamḍasya-ai-k-ā<sup>14</sup> palāni paṁcha-  
 paṁchāśat pa 55 Śrīkhamḍasya palāni . . . . .<sup>15</sup>  
 śatāny-ēkādaśa 1104 pratidinam . . . . .<sup>16</sup>

## 3

Śrī-Rāmā-ramaṇipriyaṁ dinapa-tōy-ātm-ānaḥ-  
 ōrvvi-maru  
 t tārēś-āmbara mūrtti bhakti-jaṇat-ābhīṣṭapradam  
 śaiḷa-pu  
 tri-rāmaṁ jita-kāman-Iśvaran-agma-pradhvaṁsakam  
 viśva-lō  
 kāiādhyam nam ig Igo mikka dayeyim̐d-iṣṭ-  
 ārttha-samsiddhiyam || 1 ||

|| Ka || Śrī-Vaniteśina pokkuḷa  
 tāmareyoḷu puṭṭid-ajanin-eḍevariyade baṁ  
 di vasudheyoḷ-ēn-esedudo  
 pāvana Chāḷukya-vaṁśam-ā  
 vaṁśabhava || 2 ||

Am̐tu Bhārativallabha-kuḷa-tiḷakarum̐ Gauri-  
 vallabha-pada-payōruh-ārādhanā-tatpa[rarum̐] Kau-  
 śikivara-prasāda labdha-dhavaḷa chehhatrādyd anēka-  
 rājyachihnaṛum̐ Rājasūya-prabhṛiti-samast-ādharma-  
 dikshitarum̐ ' tuḷāpuruṣa-hiraṇya-garbbh-ādi-shōḍa  
 śamahādāna-dāyakarum̐ lōhita-dhvaḷarum̐-Ayōdhyā  
 pura-paramēśvararum̐-enisi negardda Satyāśraya-  
 niṁd-avyavachehhinnaṁāgi baṁda Chāḷukya-vaṁśo-  
 dbhava ||

॥ Vṛi ॥ Janapaṁ Tailapadēvan-ātana magam  
 Satyāśray-ōrv viśan-ā ।  
 tana tammaṁ Daśavarmman-ā nṛipana  
 putraṁ Vikramāditya-bhṛ ।  
 pan-avaṁg-Ayyapadēvan-ādan-anujaṁ  
 tatu-bhūmipāl-ānuja ।  
 nman-iḷēṣam Jayasiṁhan-ātana magam  
 Trailōkyamallādhipa । 3 ॥

Va ॥ Ā Mahāmahēśvaraṁ samastabhuvanāśraya  
 Śrī pṛithvivallabha-mahārājādhirāja paramēśvara  
 paramabhaṭṭārakaṁ Satyāśraya-kuḷatīlakaṁ Chālu-  
 kyābharaṇaṁ Śrīmat-Trailōkyamalladēva

॥ Vṛi ॥ Dhareyaṁ Himyādriyīm sētuvaram-  
 udayaśailēन्द्रadiṁd-Astaśailaṁ  
 baram-ēkachchhatradiṁdaṁ  
 Surapativibhavaṁ pālīsuttirddan-urbbi ।  
 śvara-chūḍāratnan-attyuddhata Magadha-  
 Kaḷimṅ-Āmga-vidviṭ-kubhṛit-saṁ  
 haraṇaṁ Trailōkyamallaṁ śaśi-viśada-  
 yaśō-vallabhaṁ sārbbabhuma ॥ 4 ॥

Charaṇ-ābjakke vinamnar-āgisidan-  
 ugrādyōshadiṁ Koṁkaṇē-  
 śvararaṁ Dhāreyin-attal-ōḍisidan-atty-  
 udvṛittanaṁ Māḷavē-  
 śvaranaṁ Chōḷanan-ikkidaṁ kadanadoḷ  
 Veṁgi-Kaḷimṅ-āvani  
 śaran-āḷ-māḍidan-ēm pratāpataranō  
 Trailōkyamallādhipa ॥ 5 ॥

॥ Ka ॥ Ene negaḷd-Āhavamall-ā  
 \anipana bhujayugaḷam-enisidar-  
 mmadavad-vai  
 ri-narēmdra-sainya-\idhvaṁ  
 sana-paṭugaḷu Nāgavarmanuṁ  
 Mādhavanuṁ ॥ 6 ॥

॥ Va ॥ Ā mahānubhāvara vaṁśāvatāramemtemdoḍe ॥

॥ Ka ॥ Sarasiruhōdaran-udarām  
 buruhadoḷoged-Ajana kulaḍol-ogedar  
 viśvam  
 bharege Vasishṭhar Maṭrā  
 \arupaṛ Kaumḍinyaremba munigaṇa-  
 mukhyaru ॥ 7 ॥

॥ Vṛi ॥ Avaroḷ-kaumḍiṇya-gōtra-prabhavar-  
 avanipāl-ārchitar-\ēda-\ēdām  
 gavidar-prārabdha-hōm-ānaḷaja-bahaḷa-  
 dhūmā-vṛit-āśā mtarāḷa  
 pravarar-svādhyāya-śīḷar-ssale palar-  
 avanikhyāta-tad-Vāḷi-\aṁśā  
 rṇṇavadoḷ Śitāṁśuvōl-puṭṭidan-abhinutan-  
 Ādityan-Āditya-tēja ॥ 8 ॥

॥ Ka ॥ Ādityana tanayaṁ Nā  
 gādityaṁ khyāta-vipravaṁśāmbara dē  
 śādityaṁ tan-naṁdana  
 nādam Gōvīndan-akhiḷabhuvan-  
 ānaṁda ॥ 9 ॥

॥ Ka ॥ Vidita-yasam sucharitan-eni  
 sida Gōvimdaṁge sūnu Nāgādityam ।  
 tad-anujar-iḷāstutar-kkā  
 ḷidāsa-Nārāyaṇ-Āychapārya-kumātaru ॥10॥

Ant-avarajago ॥

॥ Vṛi ॥ Hima-kumḍ-ēṁdu-viśuddha-kīrttiyenipā  
 Nāiāyaṇaṁgaṁ vadhū  
 ttameyemḇ-oḷpina Sāyikabbegam-ajēyam  
 Nāgavarmaṁ parā ।  
 kramayuktaṁ guṇi Mādirājan enal-  
 ādar-vvīralakshmi ramā  
 ramaṇivallabhar-ishṭaśishṭabudha-  
 bṛimḍānaṁdanar-ṇaṁdanaru ॥ 11 ॥

Śrigaṁ rājya-ibhūtiḡaṁ neleyenipp-  
 ātmiya-māṇikyā-bhā  
 ṇḍāgaraṁ modalāge mikka besanaṁ  
 Traiḷōkyamallaṁ jaya- ।  
 śrigēhaṁ kuḍe pettu śauchaguṇi  
 dakshaṁ svāmibhaktaṁ yaśa  
 śrig-āvāsam-enalke saṁda narar-ār  
 Śri Nāgavarmmaṁbara । 12 ॥

Enag-Itam yuddhadoḷ dakshiṇavājya-lhujā-  
 daṇḍam-ēṁdarkkarimḍ ā  
 ḷda ṇṇipaṁ Traiḷōkyamallaṁ kuḍe  
 chama-raruha-chehhatra-tūryyāvaḷi-ni ।

svana nānā-kētan-ālamkṛitamana-asama-  
 dāṇḍādhināthatvamam pe  
 ttan-ajēyam Nāgavarmanam sphurad-  
 asi-daḷitōgrāsuher-Nāgavarmanam || 13 ||

Karam-id-asādhyam-emba koḷanam bhujā-  
 garbbade koṇḍan-ugra-sam  
 garajayi Nāgavarmanam-vibhu sādhisidam  
 Savalakke Vindhyanam |  
 parivarid-cydi Vindhhyapati Mallanan-  
 ājiyoḷ-āmtu koṇḍan-ā  
 rrd-uripidan-omde koḷliyoḷe  
 Sēvun idēṣam in-ēm pratapiyō || 14 ||

Adaṭarev-emdu bigi besadirpp-anitallade  
 pūṇdu pōgi ḍam  
 gida Savalakkavimjada Varāḷada  
 Lamjiya Chakragoṭṭad-a  
 ggada nriparam paḷamchaledu  
 viraśikhāmaṇi Nāgavarmanam  
 dade nelanam nimirchhidavarārggaḷa  
 chakriya daṇḍanāyakaru || 15 ||

Bagedom pēladoḍēno vairi-nripa-  
 sarbbasvaṅgaḷam taṇdu cha  
 krige goṭṭ-amkada Nāgavarmanalaḷavam  
 beṭṭ-ādav-ēm bonna-rā  
 ṣigaḷ-ēm pēḷave ratnabhūṣaṇagaṇaṅgaḷ-  
 pēḷavē vāji-rā  
 jigaḷ-ēm pēḷave gaṇḍha-simdhura-  
 ghaṭ ānikaṅgaḷ-ēm pēḷavē || 16 ||

Manam-oldārgg-īyan-ārim pogaḷisan-  
 avanimamḍanam viralakshmi  
 stanahāram Vāji-vamś-āmbara-hima-  
 kiraṇam satya-Rādhēyan-audā-  
 ryya-nidhānam bhṛityachimtāmaṇi-yenisida  
 peṁpiṁ yaśaśśrī-nadīna  
 ittana-nānā-nāṭyav-aṁgikṛitavibudhayaśaś-  
 prāmgaṇam Nāgavarmanma ॥ 17 ॥

॥ Ka ॥ Ene negaḷda Nāgavarmanmām  
 kana tamman Dharmmasutana tammana  
 Baladē-  
 vana tammana Bhīmana ta  
 nmanavolu Mādhavanu Māra-  
 Mādhavanāda ॥ 18 ॥

Dākshiṇya-jaḷadhi budhajana  
 rakshāmaṇi Mādīrāja-daṇḍādhiśam-  
 rakshise satkavi-nivaha  
 kḷ-akshayanidhiy-āytu chakravarttiya  
 kaṭaka ॥ 19 ॥

Kṣhīnuta Nāgavarmanmana  
 satiy-Akshāmbike vinūte Kauśika-gōtīō-  
 dgate peṁpinoḷ-Agasute  
 Bhūsute śīladoḷ-enisi bhuvana-  
 viśruteyādaḷu ॥ 20 ॥

Ā daṁpatige tanūbhava  
 n-ādam Nārāyaṇam dharāmarakuḷa-du

gdhōdadhivarddhana-vidhu La

kshmi-dayitaṁ baṁdhu-brīṁda-kalpa-  
mahija ॥ 21 ॥

! Vṛi ॥ Kamaḷākshaṁ Purushōttamaṁ vibudha-  
brīṁd-ānaṁdanaṁ Gōmini  
ramaṇaṁ bāhu-baḷ-ōddhat-āri-danuja-  
pradhvaṁsakaṁ śaṁkha-cha  
kramaṇōhāri-karābjaneṁb-esakadiṁ  
vikhyāta Nārāyaṇ-ō  
pamaṇ-ādaṁ hima-kuṁda-chaṁdana-  
yaśōvyaśbhāsi Nārāyaṇa ॥ 22 ॥

॥ Va ॥ Ā Mahāmahīśvara-prasādāsādita-Dēvarāja-  
vibhavaṁ viḷāsi Nāgavarmanmāṁka (॥\*) Samdhigata-  
paṁchamahāśabda mahāsāmantādhipati mahāpra-  
chaṇḍa-daṇḍanāyakaṁ vidvishṭabhayadāyakaṁ Vāji-  
kuḷatīlakaṁ kamaḷa-mārttaṇḍaṁ kadana-prachaṇḍaṁ  
satya-Rādhēyaṁ śaucha-Gāṁgēyaṁ Kcṇḍeya-mada-  
bhaṁjanaṁ svāmi-manōraṁjanaṁ baṁdhu-chiṁtā-  
maṇi sujana-rakshāmaṇi jaḷadurga-baḍa-ānaḷaṁ  
vanadurga-dā-ānaḷaṁ mūḷeyavattaranugrakōṭi-nirv-  
vāraṇaṁ Viṁdhyādhīpa Malla śira-chehbēdanaṁ  
Sēvuṇadiśāpaṭṭaṁ subhaṭajana-lalāṭapaṭṭaṁ Chakra  
kūṭa-kāḷakūṭaṁ Dhārāvarsha darppī-ōtpāṭanaṁ  
Mārasīṁgha-mada-marddanaṁ ripu-danuja-Janār-  
ddanaṁ vinaya ratnākaraṁ śrīma Traiḷōkyamalla-  
pādābja-madhukaraṇ-ēṁb-anvrttha nāmaṁgaḷin-  
aḷaṁkarisi nijādhiśvarar ājneyaṁ pratyāṁta-āsigaḷ  
āgi maleda ripunripaṇa samītiya darppamaṁ poḍar-  
ppuman-aḍaṁgisi tadiya-sarbbasvamaṁ nij-ēśaṁge



taṁdu koṭṭu patiprasādamam tannoḷ-anudinam perch  
 chisuttum dīn-ānātha-bandhu-brīṁda-yath-ōchita-  
 dāna-sanmānādigaḷim saṁtōsham-baḍisuttum nija-  
 dharmapatniverasu dharmm-ārttha-kāmaṁgaḷan-  
 anubhavisuttum sukhadinirddu Saka varisha 969  
 neya Sarbbajitu saṁvatsarada Vaiśākha suddha 3  
 Budhavāradaṁdu Śrīma-Traiḷōkyamalladēvaru shōḍa-  
 samahādāna-dakshiṇe kāladoḷu sēnādhipati daṇḍa-  
 nāyakam Nāgvyarmmavāṁge vivāham māḍi dhārā-  
 pūrvvākadiṁ koṭṭu Sakkaṁge eṁbhattar-ōḷigaṇa  
 Taḍakallam tribhōg-ābhyaṁtara-siddhiyim sarva-  
 namasyamāgi kuḍe paḍedu taṁdege Nāiāyaṇḍēvarum  
 tāyig - Ādityadēvarum kiriyayyaṁg - Aichēśvara-  
 dēvarum tamma pesuralu Śrī Nāgēśvaradēvaru tamma  
 patnige Sarasvatī-māṁṭṭapamum sutamge Bhairava-  
 dēvarum taṁzege Mallikārjunadēvar-ōḷigāgi bēṇe-  
 vēge dēvālayaṁgaḷim ghaḷige-bāgilvāḍi saṁdhyāma-  
 ṭhamum Viśvakarmma-nirmmitamāgi anitumam  
 māḍisi Gaṇapati-Bhagavati-Saptamatṭike Naṁdi-  
 nātgiroḷigāgi samasta-dēvatā pratishṭhegaḷam māḍisi  
 Kālāmukha-mukiyarum parama-naishṭhikarumappa  
 Śrī Vāgēśvara-ṇḍitargge dēvara trikāla-pūjegaṁ  
 tapōdhanara vidyārthi-māṇigaḷi-āhāra-dānakkam  
 pāvula parivārada jivitakkam dēgulada khaṇḍa-sphu-  
 ṭita-navakarmmakaveṁdu koṭṭa alliya ghaḷeya  
 mattaru 50 pūdōmṭam 3 sāsana-galgaḷim baḍaḷa-  
 aṁgaḍi 16 gāṇa 2 alliya suṁkamaṁ pāvula-parivārada  
 maneyum dēvarodame nivēdyakke jolleyadalu gardde  
 kōla mattaru 1 Ant-illiya samasta aṁgaḍiya āvaṭa-

dalū hēṅige bhatta dēvamāna 2 hejjuṁka hēṅimge  
 bhatta baḷḷa 1 katteya hēṅimge poṁge bhatta māna 3  
 eleya suṁka māvaṭeḅge kaṭṭu 2 biḷi eleya pēṅimge 5  
 perjjuṁkakke dramma 1 ā biḷi ele 200 aḍakeya  
 pēṅimge āvaṭaḍa baḷiyim paṇa 2 pejjumkake  
 dramma 1 ā biḷiya aḍake 25 katteya barakakke poṁge  
 aḍake 20 sireya suṁka podakege pāga 2 sirege pāga 1  
 moṭṭoya sirege poṁge paṇa 1 dēḍa sirege poṁge  
 paṇa 1 Chaitrada parbbakke Ādityavārada siṁgava-  
 ṭṭige 2 Pavitrada parvvakke Ādityavārada siṁgava-  
 ṭṭige 2 Siṁgiṣeṭṭiya tamma Bhōgiṣeṭṭiyum samasta  
 nagararum dēvargge samasta aṁgaḍiyalu biṭṭa  
 Chaitradalu dramma 1 Pavitradalu dramma 1  
 Ant-illiya eṇbar-āyigarum Nāgēśvaradēvargge 50  
 mattaralu taṁtamm-āyamaṁ biṭṭaru ||

Daṇḍanāyakaṁ Nāgavarṁmayyaṁ tavage pra-  
 bhu-sāmyakke mattaru 100 asṭabhōga aṁgaḍi-  
 suṁka aruvaṇa tōṁṭa [ūra] tēja-sāmyaṁ prabhuvimge  
 śrut-ādhyayana-sīḷa-saṁpannarum chaturvēda-pāra-  
 gara kālaṁ karechi hiraṇya-sahita dhārāpūrvvakaṁ  
 māḍi aivadirbbaru brāhmaṇargg-ōrōrbbarge mattaru  
 10 gi koṭṭa alliya gaḍimbida gaḷeya mattaru 520  
 mane 52 man-uṇḍu mahājanaṁ prabhugaḷ-umbaḷi-  
 yumaṁ dēvar-umbaḷiyuma sarvvabādhā-parihāram-  
 āgi kād-ūḍuvaru ||

Inti dharmmaman-āvanōrbbaṁ pratipāḷisidanātaṁ  
 Vāraṇāsiyoḷaṁ Kurukshētradoḷaṁ sāsirbba brāhmaṇa-

rgge sāsira kapileyaṁ kōḍuṁ koḷagumaṁ pañcha-  
ratnamgaḷim kaṭṭisi koṭṭa puṇyavan-eydugu ॥  
Idan-aḷidan-anibaru brāhmaṇaruman-anitum kapile  
yuman-ā puṇya-tīrtthadoḷ-aḷida dōshaman-eydugu ॥

Bahubhir-vasudhā bhuktā rājabhis-Sagar-  
ādibhiḥ  
yasya yasya yadā bhūmis-tasya tasya  
tadā phalaṁ |  
Na viśam viśam-ity-āhur-dēvasvaṁ  
viśam-uchyatē  
Viśam-ekakinaṁ haṁti dēvasvaṁ  
putra-pautrikaṁ ॥ 23 ॥

Svādattaṁ parādattaṁ vā yō harēti  
vasundharāṁ  
Shashṭir-varsha-sahasrāṇi viśṭhāy āṁ  
jāyatē krimuḥ ॥ 24 ॥

Jananāth-āgriṇi chakravartti-tīḷakaṁ  
putr-ānvataṁ kirtti-va  
rddhanan-aḷg-Āhavamalladēvan-eḷeyaṁ  
saṁviddhiyaṁ Nāgava-  
rmmana vaṁśaṁ taḷedirkk-ilā-taḷadoḷ-ā  
[chaṁdrā]rkkam-i dharmma-va  
rddhanamaṁ māḷpa janakke sārgge vijayaṁ  
bhadraṁ śubhaṁ mangaḷaṁ ॥ 25 ॥

Ī sāsana-aksharamaṁ baredu poydaṁ  
dharmmōja purada kēriya [ti]ḷuva . . . . .

## 4

- 1.<sup>1</sup> ramēśvara paramabhaṭṭāraka Satyā-
2. śrayakuḷatīlakam Chāḷukyābharanam
3. Śrīma-Traiḷōkyamalladēvara vi
4. jayarājyam-uttar-ōttarābhivṛddhi
5. pravarddhamānam-āchamdrārka-tāram
6. baram saluttumire tat-pāda-pa
7. dm-ōpajivigaḷappa Śrīmad-daṇḍa
8. nāyakam Kāḷidāsayyana maga
9. Kēsirājanum manneya Nākarasa
10. [num] Sakavarsha 97[0]neya Virō
11. dhi samvatsarada Puśya bahuḷa pa
12. nelami Ādityavāradandu E
13. kkalagāveya Mallagāvaṇḍa
14. māḍisida dēgula
15. kke dhāīpūrvvakam māḍi koṭṭa nela
16. māvana siṃghana
17. kōla mattar-ippa
18. toṇdu amkadoḷu
19. matta 21 pūdō
20. ṭa mattar-oṇdu [po]
21. legēriya [pā]
22. [-are mattaru [pura]
23. da kēriyu int-i
24. nitarkke mbandhadim ti-
25. ḷuv-aruvapa ga
26. dyaṇam eraḍu int-i
27. du poṇagāgi sarvva
28. namasya parihāra

29. i dharmmaman-a . .
30. [geyidaḍ-avaṁ] Vāra
31. ṇāsiyalu kavi . .
32. . brāhmaṇaru
33. vaṁ gō . . . . .
34. . . sārggu | Śāmā
35. [nyō]-yaṁ[dharmmasētu]
36. [r]-nripāṇaṁ kāḷē kāḷē
37. pāḷanīyō bhava
38. dbhiḥ sarva ān-ētā[n-bhā]
39. gina pārthivēndrā
40. n bhūyō bhūyō
41. yāchatē Rāmacha
42. ndraḥ[\*] Svadattaṁ para
43. dattaṁ vā yō ha
44. rētu vasundharām
45. Shashṭi-varisha-sa
46. haśrāṇi viśṭā
47. yām jāyatē
48. kṛimih ||

## 5

1. Svasti samasta-bhuvanāśraya Śi i[prithivīva]
2. [lābha] mahārājādhirāja paramēśvara  
[parama]
3. bhaṭṭāraka Satyāśrayakuḷatīlakaṁ
4. Chāḷukyābharaṇaṁ Śrīmat-Traiḷō
5. kṛyamalladēvara vijayarājyaṁ-u

6. .ttarōttārābhivṛiddhi-pravardddhāmana
7. m-āchamdrāṛkkatārambaram salutta
8. mire tat-pāda-padma-ōpajivigaḷa
9. ppa Śrīma . . [sāle]ya perggaḍe
10. gōrika . . . . ra magam śrī
11. . . . yyanāyaku Sakavarshada
12. 97{2}neya Vikrita samvatsara
13. [da Jēshṭha] bahuḷa pañchami Āditya
14. vāradamdu Ekkalagāveya Mā
15. lagaunḍa māḍisida dēgulakke
16. . . . Ērageya Tammabhaṭṭa
17. sā . . . yyoḷage dhārāpū
18. [rvva]kam māḍi [ghaṭe]ya mārkkolva
19. [na] kōloḷ-koṭṭa nela mattar-ayvattu

## 6

1. Svasti samasta-bhuvanāśraya
2. Śrī prithvivallabha mahārā
3. jādhirāja paramēśvara para
4. mabhaṭṭāraka Satyāśrayaku
5. [atī]lakam Chāḷukya ābharaṇam Śrī
6. mat-Traiḷōkyamalladēvara vija
7. yarājyam-uttarōttarābhivṛi
8. ddhi-pravarddhamānam-āchandiā
9. rkkatārambaram saluttamire sa
10. madhigata-pañchamahāśabda
11. mahāsāmanta Vijaya-la

12. kshmi-kānta Amarāvati-purava
13. rēśvara samaia-Mahēśvaraiaṁ ka
14. . . . kāmāṁ bhujabaḷa-Bhīmaṁ
15. vāiri-bhēruṇḍaṁ nigaḷaṁkamallaṁ
16. kaṭakada gōvaṁ aṇṇana siṁgaṁ
17. Śrīmat-Trailōkyamalladēva
18. ra pāda-paṁkaja-bhaiaamaia nā
19. mādi samasta-piāśasti-sahitam Śi
20. man-mahāsāmantaṁ Karkkapaia
21. sa Sakavarsha 988 neya Pa
22. rābhava saṁvatsarada Pu
23. shya śuddha Chaṭṭi Āditya ā
24. radaṁdin-uttarāyapa saṁ
25. krānti nimittadiṁ Sakkhhaia
26. g-eṇbhattanāḷkaṭa baḷiy-Ekka
27. laḡāveya Mallēśvaradēva
28. rgge yūroḷu chaṁdrārka
29. tāraṁbaram salaṁtā sarva
30. namasyaṁ mādi dhārāpū
31. rvaḷaṁ mādi koṭṭa kōla nela
32. mattar-ippattanāḷku mane
33. ya nivēśanavoṁdu sime
34. mūḍalu Suggāveya po
35. la mēre baḍaḡalu baṭṭe
36. tēṁkalu [elavada] mēre
37. paduvalu sāsana-staṁbha
38. Āvaś-chaṁdra-dīvākarau<sup>2</sup>
39. Sāmanyō-yaṁ dharmmasē
40. tur-nriṇpāṇāṁ kālē kālē pā

41. |anīyō bhavadbhiḥ | Sarvvā
42. n-ētān bhāginaḥ pārtthivēṃ
43. drān bhūyō bhūyō yāchatē Rāma
44. chaṃdraḥ || Svadattam parada
45. ttaṃ vā yō harēta va
46. suṃndharā shashṭhir-vvarsha-sa
47. hasrāṇi viśṭhāyām
48. jāyātē krimi[h\*] ||

## 7

*First side*

1. . . . .
2. {śraya Śrī pri}thvivalla
3. bhīa mahārājādhirāja
4. paramēśvara parama-bhaṭṭā
5. rakam Satyāśrayakuḷa
6. tiḷakam Chāḷukyābhara
7. ṇam Śrīma-Trailōkyamalla
8. dēvaru Kalyāṇada ne
9. . . . . sukha
10. . . . dadim rā
11. jyam . miḷdu sa<sup>1</sup>

*Second side*

1. mahāprachanḍa da
2. ṇḍanāyakam . .
3. . . . . Śrīma



4. t Kālidāsayyaṃ
5. gaḷu sukhadīm rā
6. jyaṃ geyyuttamī
7. ḷḍu . . . sadali .
- 8-10. Effaced.
11. . [kuṃta]ṇiyo
12. ḷu alliya ka . .
13. keyyoḷage . . .
14. . perggade Chaṭṭapa
15. yyanāyakanu
16. . . . . mayya
- 17-18. Illegible.
19. kālgaḷchi dhārāpū
20. rvaḷakam māḍi . .
21. . . [ko]ṭṭa keyi

*Third side*

- 1-4. Illegible.
5. . chaṃdrārkkatāramba
6. ram Svadattam
7. vā paradattam vā
8. yē harētu vaḷum
9. dharā shashṭhur-vvari
10. sha-sahaśrāṇi
11. vaḷṭṭāyāṃ jā
12. yatē kṛimī

## 8

1. . . . . bhūyāj-Jinēndrā . . .
2. . . . . gha-nāśan-aika-tīrtha . .
3. . . . . ta prabhinna-ghanamāna . .
4. samastabhuvanāśraya Śrī
5. [pṛithivī]vallabha mahārājādhirāja
6. [para]mēśvara paramabhaṭṭārakaṁ Satyāśra
7. [ya]kuḷatīlakaṁ Chālukyābharaṇaṁ  
Śrīmad-Bhu
- 8 [vanai]kamalladēvara vijayarājyam-utta
9. [rō]ttarābhividdhi-pravarddhamānam-  
āchamdrārka
10. [tāram] saluttamire tat-pāda-padm-ōpajīvi
11. [sama]dhigata-paṁchamahāśabda mahāma
12. [ṇḍa]lēśvaraṁ-Amarāvatīpuravarēśvaraṁ
13. [saṁgrā]ma-Rāmaṁ bhujabaḷa-Bhīmaṁ  
neravoḍe
14. [gaṇḍaṁ] vāiri-bhēruṇḍaṁ nigaḷaṁkamallaṁ  
kirtti
15. [ge] nalla kaṭakada gōvaṁ baṁṭara bāvaṁ bi
16. ruda trinētraṁ paranāri-putraṁ sāha
17. s-ōttuṁgan-aṇuana sīṁga nāmādi
18. samasta-praśasti-sahi
19. taṁ Śrīman-mahāmaṇḍalēśvaraṁ [Kakka]
20. <sup>1</sup>
21. kara guḍḍa samasta-rājya-bhara-nirū
22. pita mahāmātya-pada vi-vi[rā]
23. jamāna mānōnnata prabhu-maṁtr-ō
24. tsāha-śakti traya-sampannaṁ sujana

25. prasannaṁ bandhujana-chintāmaṇi Vāji-  
kuḷ-āṁ
26. bara-dyumaṇi . . . . .
27. siṁga nāmādi samasta-prasasti-sa
28. hitaṁ Śrīmad-daṇḍanāyakaṁ Kāḷimayyaṁ  
[Ka]
29. [ra]ḍakallo]-māḍisida nigaḷaṁkamalla
30. jīnālayakke Śakavarsha 993 neya Sā
31. dhāraṇa-saṁvatsarada Pushya bahuḷa
32. paṁchami 5 Śukravāradandin-uttarāyaṇa
33. saṁkrānti-parvva-nimittadiṁ dhārā
34. pūrvvakam māḍi Deyigāveya Taḍaka
35. ll-eḍevoladal-erāḍūra prajegaḷa sanmata
36. diṁ biṭṭa kariya nelaṁ māvana siṁgaṁ kō
37. la mattar-aivatt-aṁkadoḷaṁ mattaru 50
38. Āṇaligeyūra muṁdaṇa pola mē
39. reya paḷḷada taḍiyalu Bāyigā
40. veyā poladalu biṭṭa pūvina tōṁṭa
41. ā kōla mattaru 1 Taḍakalla prabhu
42. daṇḍanāyakaṁ Nāgavarmayyanum-alli
43. ya mahājanamum-ūriṁ mūḍalu Nāgē
44. śvaradēvara tōṁṭadiṁ baḍaḷalu paḷḷada
45. taḍiyal-koṭṭa pūvina tōṁṭaṁ ma
46. ttaru 1 ghāṇa 1 Int-i dharmmaṁ na
47. gara mahājanada dharmmaṁ Naishṭhika-
48. sthānam-illī puṭṭid-artthaṁ khaṇḍa-sphu<sup>a</sup>
49. riṣhiya[rgg-ā]bāra-dā . . . .
50. mārggaḍoḷaṁ nagara mahāja . . . .
51. koṇḍu pratipāḷisavar-arū .
52. beḷḷiya drama 50 [ll]

53. Sāmānyō-yam dharmma-sētur-nṛipā[ṇām]
54. kālē kālē pāṇaniyō bhavadbhiḥ [Sa]
55. rrvān-ētān bhāvina[-pārtthivēdrān bhū
56. yō bhūyō yāchatē Rāmabhadraḥ
57. Bahubhir-vvasudhā bhuktā rājabhis-  
Sagar-ā
58. dibhiḥ Yasya yasya yadā bhūmis-tasya [ta]
59. sya tadā phaṇam || Svadattām paradattām vā
60. yō harēta vasum̐dharām shashṭir-vvarsha-sa
61. hasrāṇi viśṭhāyām jāyatē krimiḥ ||

9

- 1<sup>1</sup>. dēva-vijayarājyam-uttarōttar-ābhivṛiddhi-  
pravarddhamānam-ācham̐drārkkatāram  
Kalyā
2. ṇapurada neleviḍinoḷu sukha-sam̐kathā-  
vinōdadiṁ rājyam̐ geyyuttam-īe Śīma
3. ch-Chāḷukya-Vikrama-varshda 3 [ra]neya  
. . . sam̐vatsara Kārttikad-Amāvāsye Sū-
4. ryya-grahaṇa-parvvadam̐du Śrīma . . .  
gaḷ-adhishṭhā-yakam̐ māṇika
5. bhāṇḍārigam̐ daṇḍanāyakam̐ [Chaṭṭapa]  
yyam̐gaḷu sarvvanamasyad-agrahāram  
Ērigeya
6. Śrī Mūlāsthānadēvata pūrvva-pratisaṭṭheya  
mattaru 6 mane 1 tōṭam̐ kōla matta-
7. ru 1 gāṇavāyile 1 [nagaraḷu] . ko[m̐ḍa]  
hoḷagaṇa bhattada moṭṭe

8. 1 māna 1 cloya seṭṭiyaru . . . koṭṭa pāga 1  
nityasthiti aṁgaḍigaḷalu
9. sollage bhattada [sauṭu] . . . gāṇagaḷalu  
koṭṭa eṇne [seṭṭha]vāgada sauṭu 1
10. varshaṁprati uttarāyaṇa-saṁkramaṇa-  
parvvadalu naivēdyakke aṁgaḍi-  
aṁgaḍigaḷalu koṭṭa
11. kaḷave koḷaga 1 nagaragaḷu baṇṇavaṇṇige  
bhattaṁgaḷaniḷayisikoṁḍalli ā baṇṇige-
12. yāge poṁge koṭṭa . . . [siṇṇu] meḷasuṁ  
tūkada eṇikeya bhaṇḍaṁgaḷa
13. koṁḍalli poṁge koṭṭa . . . iṁt-initumaṁ  
sarvvanamasyavāgi dhārāpūrvvakam<sup>a</sup>

## 10

1. Svasti Śrīmach-Chāḷukya-Vikrama-  
varshada 4 neya Siddhārttha
2. saṁvatsarada Pushya śuddha 5 Bṛihaspati-  
vāradaṁd-uttarā
3. yaṇa-saṁkrāntiyalu Śrīman-  
mahāmaṁḍaḷeśvaraṁ Ka[r]kka-
4. rasaru tāvu māḍisida Karaḍikalla Śrī  
Svayāmbhu Śō-
5. manāthadēvara Śrī Dhōrēśvaradēvara  
Śrī Kalichōrēśvaradēvara
6. Śrī Prasanna-Bhairavadēvara aṁgabhōga-  
raṁgabhōga māṭa kū

7. ṭa prāsāda-jirṇnōddhārakkam tapōdhanara  
brāhmaṇar-amnadāna vidyādānakkam Śrī
8. Chandraśekhara paṇḍita dēvara kalam  
karchchi dhārāpūrvvakam māḍi Karaḍi
9. kallalu koṭṭa sthaḷa-vṛitti ghaḷeya  
mattaru 50 hāḷakeyi ghaḷo
10. ya mattaru 7 gadde ghaḷeya mattaru 2  
hāḷakeyya samipa
11. [da]lu tōmṭa 1 dēvarim teṃka purada  
mane 1 ga[dde] ghaḷeya mattaru 3
12. puradim mūḍa ghaḷeya mattaru 3 mūḍaṇa  
māḷigeya mē
13. lo ghaḷeya mattaru 3 sthaḷadal-ūa muṇde  
tōmṭa 1 alli ma
14. noya nivēṣaṇam 4 kūḍalagadde mattaru 1  
Avaravāḍi 700
15. ṛaḷa baḷiya Kāvaḷigāve 1 Ālūru 1  
Sakkarage 60 ṛa ba
16. ḷiya Bhāyigāve 1 [||\*]

## 11

- 1.<sup>1</sup> panneraḍaneya Prabhava saṃvatsarada
2. Māgha śuddha 10 Brihaspativāradaṃdu  
Kalichōrarasa kaḷa
3. śārōhaṇamaṃ māḍisi koṭṭa Gāvumḍagāve 1  
Deyiga

- 4 veyalu ghaleya mattaru 40 alliya maneya  
niveśana 5  
5 Maṅṭikallalu ghaleyā mattaru 25 Kolanūralu  
gadde ghaleya ma  
6 ttaru 4 ulli manevā niveśana 1 Rebbaladevi  
koṭṭa Parigave 1 Neṅṭi  
7 ge 1 Davasavalige 1 [\*]

## 12

*First side*

- 1 [Sva]stī Śrīmat Rebbē[ya un i]  
2 ya[l am] avara  
3 [mam]ḍalil an-Eṇṇeya  
4 num avara pradhanarum [Śrī]  
5 [ma]ḷe-Chaḷukya-Vikrama  
6 [va]rshada 26 neva Viśha [ḥ am]  
7 vatśarada Karttika su 8 Bṛiha  
8 vīradamḍ Uttarayana  
9 sambranti nimittadal-agraha  
10 rav-Eṇṇeva śaleva frai  
11 puruṣādēvaṅgam alliva<sup>2</sup>

*Second side*

- 1  
2 baḷiva  
3 sarvaṇam iṣṣa  
4 kāl garchuḥ dhāra

5. . . . kaṁ māḍi . . .
6. . . Svadattāṁ parada
7. . . vā yō ha . .
8. . suṁdharāṁ sha . .
9. hasrāṇi . . . .

## 13

1. 'Svasti Śrīmac-Chāṣṭukya-Vikrama-  
varshada [27]
2. neya Chitrabhānu saṁvatsarada Pushya  
bahuḷa 3 Sōmavāra Uttarāya
3. na saṁkrāṁtiyalu samadhigata  
paṁchamahāśabda mahāmaṇḍa|śvaram  
paṁcha
4. [pāṇḍa]va[m] sāmaṁta Ṭhakkura Rāṇa  
Śrīmac-Chaṁdraśekhara-paṇḍitadēvara  
kālaṁ
5. karechoḥi Śrī Svayambhu Sōmēśvaradēvara  
aṁgabhōga raṁgabhōga annadāna vi
6. dyādānakke koṭṭi Nēḡilage 1 ||

## 14

- 1 Svasti Samastabhuvanāśrya Śrī
- 2 prithivīvallabha mahārājādhi
- 3 rāja parameśvaraṁ parama
4. bhaṭṭārakaṁ Satyāśraya



5. kuḷatijakaṁ Chālukyābhara
6. ṇaṁ Śrīma-Tribhuvanama
7. lladēvara vijayarājyam-utta
8. rōttar-ābhivṛddhi-pravarddhamā
9. nam-āchūdrārkkatāraṁ salutta
10. mire Jayantipurada nelevi
11. ḍinoḷu sukhasaṁkathā-vinō
12. dadim rājyaṁ geyyuttamire ta
13. t-pāda-padm-ōpajivī samasta
14. guḍa-saṁpanna nuḍidu ma
15. tt-enṇa Sarasvatī-karṇa-kamḍa
16. j-ābharaṇa [nā]majigamu
17. khadarppaṇaṁ vivēka-chū
18. ḍāmaṇi duṣṭa-sirōma
19. ṇi gōtra-pavitraṁ para
20. nāri-putra Śrīma-Tri
21. bhuvanamalla . . . kriḍā
22. vinōda Tailapadēvana chitta-sa
23. ntōshaṁ buuda-yā . . .
24. ja nāmādi samasta
25. prasastisahitaṁ Śrīmat-pasā
26. yitaṁ Yokkapayya-nāya
27. kaṁ Chālukya-Vikrama-kālada
28. 35 neya Vikṛita saṁvatsara
29. da Pushya śuddha 13 Ādivā
30. ra Uttarāyāṇa saṁkrāntiya[ṁ]
31. du Savaravallīya Sarbbēśvaradē
32. vargge pūje punaskāra .
33. mattaru 100 kēri yeraḍu i

34. . yaruvanaṃaman-alliy-āchā
35. rvyā Brahmarāṣi-paṃḍitargge kālaṃ
36. karchehi dhārāpūrvvakam māḍi sa
37. rrvanamaśyavāgi biṭṭudarkke
38. Muṭṭagāvumḍanum Siṃgagāmum
39. ḍanum Sōvagāvumḍanum Malla
40. gāvumḍanum [Chauḍi] . . . .
41. chiseṭṭiyu sthāna . . . .
- 51.<sup>2</sup> mumāgiye biṭṭa . .
52. sanam-ida . . . . .
53. sāmam̐tike . . . . .
54. ma . . . . .
55. yi dharmmavan-āvan-ārōrvvaru
56. pratipāḷisidavargge Vā
57. rapāṣiyalu Kuru
58. kshētradalum sāsira ka
59. pileyaṃ koṭṭa phalaṃ-ida
60. n-ārōrvvark-kiḍisidar-ā ti
61. rtthadalu sāsira kavile
62. ya [tanna] svahastadin-aḷi
63. da pātaka || [Vi]chārada
64. mudrāvaṇṇamaṃ gāvum
65. ḍaru tamma dharmmam-āgi ko
66. ṭṭaru || Vasubhūḥ vasu
67. dhā rajabhī(h)ṣ-ḥagar ādi
68. bhūḥ Yaśya yaśya ya
69. dā bhūmi tasya tasya
70. tadā phalaṃ Svadattaṃ para
71. dattaṃ vā yō harētu

72. vasundharām śhaśhṣimva  
 73. rāha-sahasrāṇi viśhā  
 74. yām jāyate krimi[h<sup>9</sup>\*]

## 15

1. 'Svasti samasta-prasasti-sahitam  
 śrīman-ma
2. hūmapadaśśvaraṁ Madanakarṇanarasaru  
 Chālukya-Vikrama-varsha 37 no
3. ya Nandana sarṁvatsarada Phālgunad-  
 Aina āsyē Sōma ārada Sūrya
4. grahapadalu Sōmēśvara dēvara  
 aṁgabhogā-rāṁgabhogā annadāna  
 vidyādānakkaṁ
5. Ālūra sāmāntikeyaṁ biṭṭaru || Ślō ||  
 Sāmāny-ōyaṁ dharmmasētur nṛipā
6. ṇām kālē kālē pālantiyō bhavadbhih  
 Sarvān-ētān-bhāginah patthivēṁdrān
7. bhūyō bhūyō yāchatē Rāmachāṁdraḥ ||  
 Maḍ-vaṁśajā-para-mahīpa
8. ti-vaṁśajā vā pāpād-apēta-manasā  
 bhuvī bhāvī-bhūpā yē pālayaṁti mama
9. dharmmam-idaṁ samastam tēshām mayā  
 virachit-ōṁjalir-ēsha mūrdhni || Bahubhi
10. va-vasudhā dattā rājabhiḥ Sagar-ādibhiḥ  
 yasya yasya yadā bhūmis-ta



8. ru tamma maneya sāmya
9. d-aruvagamam biṭṭa śāsa
10. . . . . || Śrī . .

## 17

1. Svasti Śrīmac-Chālukya-Vikrama-kūlada [37]
2. neya Nandana samvatsarada Phālgunad-  
Amāvā
3. [eye] Sūryya-grahana ni[mittavā]gi Śrī
4. Sarbbēśvaradēvara keṣagukallikkuvalli nū
5. ḍa samasta . . . gaḷu dēvara namāḍḍivige
6. go tīṅgaḷige vha . . . . . [2 gāṇḍali]
7. . . . . gavuḍugaḷu biṭṭa śāsana l dha
8. rmmavan-ārānu kiḍisidarappaḍo Vāraṇḍā
9. si Kurukshētradaḷu [kōṭi] brāhmaṇa-va
10. dhoya māḍḍiantappa [narakama]
11. n-cyduvaru [||\*]

## 18

1. tu Chālukya-Vikrama-saṁ
2. vatsarada [40]neya Manmatha saṁ
3. vatsarada Āśvayīya [ba] 5 Ā
4. divāradaṁdu Bōdana 700ḷaga
5. baḷiya kaṁpaṇa 24ḷa modala
6. bāḍaṁ Savaravaḷḷiya Sarbbēśvaradē
7. vara nivēdyakkaṁ sāda daṇḍige .

8. Ballavarasara pasāyita
9. [Vokka]rasa[ru] Bammarāsi-paṇḍi
10. targge ā ma[ṭa] dēvamāna ondu
11. gāṇa paligeyam dhārāpūrvvakam
12. māḍi koṭṭudaṁ alliya gāvuṇḍa
13. . la[ma]yyanuṁ . . Siṁga
14. gāmuṇḍanu . . . mahājana
15. nakhara[vaṇi]yale [ā]chaṁ
16. drārkkatāraṁ salaleṁ[du] sāsana
17. midu [||\*]

## 19

1. Svasti samastabhuvanāśraya Sri  
prithvivallabha ma
2. hārājādhirāja paramēśvara paramabhaṭṭāraka
3. Satyāśrayakuṭatilaka Chālukyābharanam
4. Śrīma-Tribhuvanamalladēvara vijayarājya
5. m-uttarōttārabhivṛddhi-pravarddhamānam-  
āchaṁ
6. drārkkatāraṁbaram saluttamire Jayantipu
7. rada neleviḍinoḷu sukha-saṁkathā-vinōdadim
8. rājyaṁ geyyuttire Śrīmach-Chālukya-Vikrama
9. varīshada 40neya Manvaatha saṁvatsarada  
Māgha
10. śuddha 7 Ādityavāra s aṁkrāntiyandu Śrī ma
11. hāpradhāna bāṇasaver gaḍe maneveggade  
daḍḍanā

12. yakan-Anantapālayyaṅgaḷa perggado  
Siripati-nāya
13. kaṁ mahāmaṇḍaḷeśvari Rebbaladēviyara  
ta . .
14. ḷarasanu kūḷigeya samasta piabhugaḷu . .
15. Mūlasthānadēvaiggo dhūpa dīpa nivēdyā  
kha[ṇḍasplu]
16. ṭita jurnnōddhāarakke munna tiṭuvantappa  
a[ruvaṇa]
17. da mūḷu gadyāṇa ponnaṁ biṭṭar-i dharmma  
[maṁ pra]
18. bhugaḷu pratipāḷisuvāru upēkshisi . . .
19. danaga koṭṭaḍeyalliya āda . . .
20. maḍu dharmmamaman-āvanōi vva kiḍisi  
[dan-appa]
21. [ḍe] Kurukshētra Vāiaṇāsiyalu sāsi  
[rvva brā]
22. hmaṇarumaṁ kavileyuvaṁ konda  
mahāpātaka . .
23. dharmmamaman-āvanōi vva pratipāḷisida  
Kuru[kshētrada]
24. lu sāsira kavileyam brāhmaṇarige dāna . . .
25. ṇyam-akku || Bahubhūva-vasudhā bhuktā  
[rājabhiḥ]
26. Sagarādibhiḥ yasya yasya yadā [bhūmiḥ]
27. tasya tasya tadā phalaṁ || Svadattaṁ  
parada[ttam vā yō harē]
28. [ta vasu]ndhara





4. . . . . r-iva Chaṁdramāḥ |  
Mallikārja(rju)nadēvō . . . . .
5. . . . . || 8 || Kirttyā śārada-chaṁdrikām  
vitarāṇaiḥ ka . . . . .
6. . . . . yaśō-maha[va?]vibhavaiḥ kshīr-  
ārṇṇavam vairi . . . . .
7. . . . . dhanushaṁ rūpēṇa jītvā  
jayastambhām(bhaṁ) dik-kari . . . . .
8. . . . . llidēvō bhuvi || 9 || Kaśchin-  
naiti palāyatē . . . . .
9. . . . . chchhati tyaktv-ājīm  
pratipadyatē cha śaraṇaṁ dattē . . . . .
10. . . . . Kṛitāmta-daṁḍa-[yuga]lā-  
kāṁḍ-ōchchhalach-chaṁdimatra . . . . .

*Third piece*

1. . . . naḥ || 11 || Tad-gōtra-bhūtra-  
bhūshaṇam-abhū . . . shṇabhāvō . . . . .
2. . . . nya-nidhir-varēṇyaḥ yasy-ādhvar-āhara-  
ṇa-saṁtata-dhūma-nīlaṁ chaitrēna . . . . .
3. . . . natē nabhasaḥ prapaṁchaṁ || 12 || Tad  
vaṁśa-bhūshaṇam-abhūd-vinay-aikadē . . . . .
4. . . . nidhir-guṇa-gaṇa-prabhav-aika-bhūmiḥ Śrī  
Śridharō ripu-mahipati-vaṁśakām . . . . .
5. . . . rāja-parimārjjana-khaḍga-dhāraḥ || 13 ||  
Śridharaḥ Śridharāj-jātō {bra}hmā . . . . .
6. . . . patih | bhūshaṇaṁ kaṁṭha-karṇānām jagatō  
yad-guṇ-āvaliḥ || 14 || Jātas-tatō ma . . . . .

7. nāthō yathārtha-nāmā dvija-dēva-bhaktah |  
Yah prārthi-sārthārtha-vidhāna-  
nishṭhō . . .
8. [prabhṛiti]-kshat-ārih || 15 || Akhaṁḍayad-  
yaśas-chamḍia-chamdr-ātapa-  
vibhūshitā | A . . .
9. nōkānām-utsāhē pūrṇnimāyatē || 16 ||  
Yah śṛiṁgāra-nidhirv-vilāsa-vasa[ti] . .
10. ṇya-puṇyaikabhūi-yyō lāvaṇya-sudhā-  
nidhāna-kalaśō yas-tyāga-Kalpadrumah . .
11. dvēshi-vilasini-jana manaḥ-kamjāvali-  
bhamjanō yah kāmītā-kucha-kumkum-  
āmka . .
12. yah satyasāra-vratah || 17 || Tasmād-  
dharmmatarur-jātō Brahmaśarmā  
chamūpatih | [cha] . .
13. Dēvaṇā[di]nām-agrajō jana-sammatah || 18 ||  
Gāmbhīryyēṇa tiraśchakāra ja . .
14. śauryyēṇa Śakr-ātmajam dhauryyēṇ-āpī  
Suvarṇaparvvatam-ahō tyāgēna  
Nāgārjunaṁ | Śaktyā .
15. dharam dhīyā Suragurum dharmēṇa  
Dharmātmajam yō rūpēṇa Manōbhavam  
paṭumatih kāvyēna . .
16. vim || 19 || Prathita-sahaja-śauryyen-āyatā  
śastra-saṁghānti vilapatī saṁkhyē  
yena .
17. [ryah] Ahahaha kim-idaṁ dhuk-kashūnāh  
putra-mitra-priyatama lam-apēmah  
kurmahē kiṁcha .

18. Sa Chālukya-nṛip-ādhiṣa-Mallikārjuna-  
bhupatēḥ † Amātyaḥ sama bhūt-satyani . . . .
19. nākaraḥ ‖ 21 ‖ Tasy-ātmjō-bhūd-bhuvi  
Dēvaṇ-ākhyāḥ sadā sadāchāra-vidhāna . . .
20. nāmgaṇē dāna-jal-augha-sēkaiḥ  
saddharmmaśākhī vavṛidhē hi yasya ‖ 22 ‖  
Ayaṁ . . .
21. dhir-vivēki-hṛdayaḥ satyāspadaṁ puṇya-  
bhūr-āchār-ācharaṇē munir-guṇa . . . .
22. mōkaḥ paraṁ † Śaury-ōtkarsha-  
dhuraṁdharō-jani [chapi?] tyāgasya  
[bhōga]sya cha Śrīmā . . . .
23. bhūt-tad-anujō gāmbhīrya-ratnākaraḥ ‖ 23 ‖  
Yasmin-saṁkhyam-upāgatē ripu . . . .
24. p-ānala-jvālā-ṽ ih, alitō lalāṭa-phalakē  
kṛitv-āmjalim ṽ āmchchha[ti] . . . .<sup>4</sup>

## 21

*First piece*

- 1.<sup>1</sup> bhūpēna . . .
2. iēshu munirmma . . . .
3. nām kham . . . .
4. tyōkti-sāra-brita . . . . .
5. nāraṇah pra . . .
6. nā ṇa-daṇḍa . . . .
7. . . . śrīyaḥ saśru . . . .

1. . . . .  
2. . . . . bhāgē mānyānām-ēva . . . . .  
3. . . . . chchhā[da]nārtthāya maṭha-vāsi . . . . .  
4. . . . . || Utpīṣṭhā samvidhānāya ma . . . . .  
5. . . . . taṁ | tatra mārttaṁda . . . . .  
6. . . . . daśa-nivarttanam || 42 || Mallarājēna  
7. . . . . bhuv-āmtikē Varddhatām  
supratishṭhā .  
8. . . . . chandratārakam || 43 || Bahubhrv-va  
9. . . . . rājabhis-Sagar-ādibhiḥ yasya yasya ya  
10. . . . . sya tasya tadā phalam || 44 ||  
Shashṭhurvvarsha  
11. . . . . srāṇi [svarggē] mōdati bhūmidaḥ  
Āchchhētā .  
12. . . . . mātā cha tāny-ēva narakē vasētu || 45 ||  
Suva . . .  
13. . . . . m ekam bhūmēr-apy-ekam-amguḷam ha .  
14. . . . . m-āpnōti yavad-ābhūta-samplavam || 46 ||  
.  
15. . . . . radattam va yō harēta vasumdharam | Sa  
16. . . . . kumir-bhūtvā pūṭibhiḥ saha pachyatē ||  
17. [A]karasya ka-adīnād-go kōṭinam vadha

18. . . karasya kara-tyāgād-gō-kōṭi-  
phalam-aśnutē ||
19. . bōva [Baṁ]kaṇa Maṁgaḷa-mahā śrī śrī ||

## 22

1. Svasti Śrīmach-Chāḷukya-Vikrama-  
varshada 45 neya Sārva
2. ri saṁvatsarada Āsvaijad-Amāvāsyē  
Sūryya-gra
3. haṇadaṁdu Kāḷeyanāyakan-āṇati
4. yīm Bīrarasaṁ Śrī Svayaṁbhu  
Rebbēśvaradēva
5. rgg-ā]va Poṭṭala Ma[da]nūra Arṁka[de]ḷeya
6. dhārāpūrvvakam māḍi biṭṭaru Maṁgaḷa  
mahā [śrī]

## 23

Parama-Śrī-vanītā-vilōchana-chakōri-pūrṇa-  
chandram jaga

d-varadam deva-samāja-pūjita-padāmbhōja-  
divayam pannagē |

śvara-rārājita-tuṁga-puṁgaḷa-jaṭā-jūṭāmtaram  
Rēvaṇē

śvaradēvam namag-ige maṁgaḷa-mahāśrīyūṁ  
jayaśrīyuma || 1 ||

Ka || Kamaḷeśa-nābhi-kāṁchana  
 kamaḷadoḷ-ogedaṁ samasta-nirmmāṇa-guṇa  
 krama-bījan-enisi vedaṁ  
 gamayaṁ vaṁdyaṁ Hiraṇyagaḇbhaṁ  
 Brahma || 2 ||

Vri || Enisirdḁ-Am̐bujagarbbhan-ātma-tanujaṁ  
 Svāyambhu-saṁjñān̐itaṁ  
 Manu tan-naṁḁanan-apratarkkya-mahimaṁ  
 Mānavyan-em̐baṁ mahā  
 muni Mānavya-sutaṁ Hārīti yatinātham  
 tadd-Hārītaṁge va  
 jra-nakhaṁ pañchaśikhaṁ śruti-smṛiti-  
 mukhaṁ Hārīti lōkōttama || 3 ||

Prakaḷam Hārīti-maṁtrātmkan-anupamitaṁ  
 koṭṭa sandhy-ārgghya-chuḷk-ō  
 dakadiṁḁaṁ puṭṭi Chāḷukya-kuḷar-enisi  
 Sōmānvaya-khyātaruṁ Kau  
 śika-gōtr-ōpētaruṁ nirjṇta-vijayabhuj-  
 āṭōpuruṁ bhūri-bhūbbhuṁ  
 bhukaruṁ Viṣṇu-prasād ōḁayarum-  
 enisidars-styavākyaarch-Chaḷukyar || 4 ||

Paḁedu Kumāraṁ v̐ara-śikhi-  
 dhvajakōṭṭyan-olpuvetta be-  
 ḷ-goḁegaḷan-āḡumaṁ Mahiṣhamardḁiniyīm  
 paḁed-Achyutaṁ kuḁa

1-paḍeḍu Varāhamudreyaṇ-enal-dorevitta  
Chaḷukya-vaṁśam-ēṁ  
paḍedudo Durggiyūṁ tamagem-urttamum-ā  
kuladaṇṇa-embuda || 5 ||

Va || A Chalukyaroju ||

Ka .1 Tri-ṣaḡad-vyāpaka-kīrtti  
dhvajana-abdhi-parita-dhātṛiyaṃ  
vira-chatu-  
r-bbhujan-enisi Viṣṇuvarddhana  
Vijayāditya-āvanīṣa-āldim baḡika 16 #

Vṛ ॥ Jayamam kaikonḍ-Ayōdhyādhīpān-  
 enisī dharāchakramam ॥ 1 ॥ Satyā-  
 śrayan-āḷdam tan-nrip-ānamtarav-  
 aṇanyan āḷdar-ppalar-bbhūbhujar-nnī  
 rbbhayaramnderchchina shashṭī kramigaṇan-  
 enisāl śimha-piṭham baḷikkam  
 Jayasimham ॥ 2 ॥ Iran-āḷdīm baḷikav-eḷeyan-ā  
 shōḍaś-ōrvviśar-āḷdar ॥ 7 ॥

Ka || Avarim baḷikka mahumā  
 rṇavan enuṣiḍa Maṃgaḷārṇavam  
 Raṇarāgam  
 dhavala yaśōnidhi Poleke  
 śi-vallabham dhareyan-āḷḍ-anantaram-  
 āgaḷ 18 ||

Dhāreyaṃ Katyaṅgan-ātaṃ  
maruṭanaṃgonda samayadoḥ-Rāshṭrakumā ।

rar-anēkar-ā]dudam [rRa]

ṭṭara pesargg-ibhatatig-Ibhāri

muḷivavol-āga] || 9 ||

Vṛi || Pariyiṭṭ-ēkāmgadiṁdam masagīda

Javanam pōltu kōḍiṭṭa tam[rRa]

ṭṭara bēram bēgadoḷ-kirtraḡasi tavisi

tann-ōṛṇne tann-ōle tann e

ḷtarav-āśādhisaram dhikkarise bhujalatā-

ratnakēyūram-embam

tire tāḷd-irddam dharāchakṛaman-atuḷa-

baḷam Tailapam kshōṇipāja || 10 ||

Jananātham Tailapam tat-taneyan-

atibaḷam vira-Satyaśrayam ta

t-tanujātam Vikramāmkam tad-anujan-ene

sand-Ayyaṇam tad-dharādhī

śana tammam kshatradharimam jayanidhi

Jayasimham tad-agr-ātmajam mē

runibham Traiḷōkyamallam tad-avanipa-

sutam Sōvidēva-kshitiśa || 11 ||

Ka || Ātan-anujātan-avanī

kshā(khyā)tam Nṛiga-Nahusha-Naḷa

Bhagīratha-Bharat ō

rvvitaḷa-patigaḷan-ēḷipa

n ētaḡoḷam chakri Vikramādityanṛipa || 12 ||

Vṛi || Parimuttam temka Lamkāpuri baḡagal-

Āyōdhyāpuraṁ mēreyembam

tire tann-ugr-āsiyṁdam nimirdda neladoḷ

ājnā-pratāra-prabhāva



llarigaḷ taḷvāydu niḷd-āgasaman-aḍardav-  
 emd-amdu sāmāyanē bhī  
 kara-dig-jaiṭrānaka-trāsita-ripu-hrideyaṁ  
 Vikramādityadēva ॥ 13 ॥

Va ॥ Ā mahāmahēśvaraṁ samastabhuvanāśraya  
 Śrī prithvivallabha mahārājādhirājaṁ paramēśvara  
 paramabhaṭṭārakaṁ Satyāśrayakuḷa-tiḷakaṁ Chāḷu  
 kyābharaṇaṁ Śrīma-Tribhuvanamalladēva ॥

Ka ॥ Ā Vikramāṁkanṇipana ma  
 nōvallabhe rāyarāṇimukha-tiḷake kaḷā  
 kōḷide negaḷdaḷ Mallāṇi  
 dēvi jagaj-janani paṭṭamādēviyenal ॥ 14 ॥

Enisida Mallāṇidēviya  
 maneyolu śuchi dakṣhanāgi māṇika-bhaṇḍā  
 ra-niyōgamaṁ samast-ā  
 vani-janaṁ pogaḷe Nāgavarmanmaṁ  
 negaḷdaṁ ॥ 15 ॥

Va ॥ Ātana vaṁśāvatraṁ-emt-ene ॥

Ka ॥ Kuṁṭaḷadēśa-vadhū-mṇidu  
 kuṁṭaḷadēśadavol-eseva Sāyirabāḍa  
 kka(m)ntoḍav-id-enisi kūḍe ba-  
 santam-enipp Avaraḷāḍi-yēḷnūḷ-adaḷoḷ ॥ 16 ॥

Śrīverasu rūḍhīverasu ka  
 ḷāḷibhavaṁ berasu janapadaṁ verasu dhari  
 tri-vadhuge Kallakumbari  
 gāve vibhūṣaṇadavol-virāḷjipud-adaḷoḷ ॥ 17 ॥



stāraṁ Vāji-kuḷāḷaṁ

kāraṁ Madhusūdanam pogartteyan-

āḷda || 22 ||

Madhusūdhanabhaṭṭana-vadhū

Madhusūdanadēva-vaniteg-eṇṇeyenisida |

... vati patibrate

vidhu-mukhi Gōvindakabbe jasaṁam

paḍedaḷ || 23 ||

Ka || Avaroḷ-udayisidan-utkṛi

shṭa-Vāji-āraṁś-ōday-āchaḷa-dyumaṇi-kaḷā

rṇnavan-anupama-Māṇdhātā

pravaraṁ Śrī Rēvaṇayya-nāyakaṁ-eseda || 24 ||

Vṛ || Tivuvinaṁ jasaṁ dēsayan-āścitar-

tivuvinaṁ viśuddha-Manu-sūtra-

padam nija-chittaḷṭittiyam

tivuvinaṁ virājisidan-apratimā-pratibhā-

guṇam Vacha

Śrīvadhu toṭṭa mudrikeya pakkada

kēvaṇadamte Rēvaṇa || 25 ||

Tāmasa-rājasamgaḷan-idirppi prabhutāda

Kallakumbhari

grāmeyoḷ-Imduśekhharanan-Īśvaraṁ

Haranaṁ pratishṭhege |

yd-i mahi baṇṇipaṁtu purushārthaman-

ārjjisidaṁ dayā[m]tasō

ddāman-enippa Rēvaṇana satvaguṇam

dhareg-ekkalāvaṇa || 26 ||

Ka || Guṇa-gaṇavati nayavati Rē  
 vaṇṇiyyanāyakana sati dayāvati śubhala  
 kṣhaṇa-lakshite patihite dhā  
 , riṇi baṇṇise Nālikabbe peṇṇaṃ paḍedaḷ  
 || 27 ||

Vṛi || Avargg-ātmōdbhavarāgi peṇṇuvaḍedirdaṃ  
 Dēvapāryyaṃ dhari  
 tri-vinūtaṃ Madhusūdanaṃ prabhu-  
 visi'shṭaṃ Nāgarājaṃ griha  
 stha-varishṭhaṃ guṇi Rāmadēvan-anaghaṃ  
 Gōviṃdan-embudgha-dā  
 na-vinōdar-ddhareg aivaruṃ negaḷdar-ā  
 Pāṇḍ-ūdbhava-prakhyeyiṃ || 28 ||

Ka || Avaroḷage Nāgarājaṃ  
 navina-Manuv-enisi dharmma-paran-enisi  
 budhā  
 rṇṇava-chaṃdran-enisi Vāji  
 pravarōttamaṇ-enisi dhanyan-enisidan-  
 alte || 29 ||

Vṛi || Manu-sūtraṃ charitaṃ sthīr-ōnnati-  
 sur-ādri-prakamaṃ puṇya-va  
 rddhanav-ātmīya-dhanaṃ gabhira-  
 guṇa-[vārddhi]-prakhya-mukhyaṃ jaga  
 j-jana-rakshākshama-ārppu nirmaḷa-  
 yaśaṃ dīk-kāminī ratna-ma  
 ṇḍanav embamīro Nāgarājan-esedaṃ  
 Māmdhāta-gōtrōttama || 30 ||

Priyadoḷ-ta . . satyabrata-v-atuḷita-  
 vāg-ārppu Vēdārtthadoḷ-ni  
 rṇṇayavā . . rav-ādam sakaḷa-jana-  
 manaḷ-pūrtam-ād-udgha-bhāgy-ō  
 dayav-aśādhiśaram suttida jasad-esakam  
 Vāji-varṃśa-prayuktā  
 śaya[ṽā]da khyāti tannoḷ-nile negaḷdan-  
 iḷā-bhāgadoḷ-Nāgarāja ॥ 31 ॥

Rūḍhige saṁda dharmmamene tanneya  
 taṁde chira-pratishṭheyaṁ  
 māḍida Rēvaṇēśvara-nivāsaman-oppire  
 māḍi kūḍe nā  
 ḍāḍigaḷumbam-ādudene permmyan-  
 ārijisi Vāji-varṃśad-n  
 chchāḍuvinaṁ jasaṁbaḍedan-embudu  
 dhāriṇi Nāgarājana ॥ 32 ॥

Ka ॥ Ene saṁda Nāgarājama  
 vinay-āmbhōrāśi binnavise chaṁdra-nibh-ā  
 nane Suggaladēvi nṇip-ām  
 gane dharmm-ōdyukte dēvatā-  
 bhakteyenaḷ ॥ 33 ॥

Va ॥ Svasti Śrīmach-Chāḷukya-Vikrama-varshada  
 47 neya Subhakṛit-saṁvatsarada Pushya śuddha 5  
 Ādivāra Uttarāyaṇa-saṁkrāntiyāṁdu ॥

Vṇi ॥ Dharaṇīśa-priye sūtarāja-sute rāy-  
 āntaḷpura-khyāte bi  
 ttaradiṁ Suggaladēvi dānadoḷ-id(ṁ)-  
 atyuthṛishṭam-emd-ādaram

Idu dipakk-idu pūjēg-iṁt-idu nivēdyakk-  
 eṁdu tamma prabhu  
 tvada sāmyaṁgaḷoḷ-āda gāṇamuman-  
 oṁdaṁ tōṁṭa-voṁdaṁ prasi  
 ddhaderaḷ-kūṁṭegaḷaṁ namasyavene  
 biṭṭaṁ Rēvaṇēśālaya  
 kke day-āmbhōnidhi Nāgarājan-anaghaṁ  
 chaṁdrārkkam-uḷḷannega ॥ 35 ॥

Ka || Kali Kalichōraṇa vadhu Re  
bbaladēvi Siva-Svayāmbhuvam sthāpise kō  
maṇe Nāgarahāṣam dvija  
kuḷōttama(m)-brahmapurige bhūmiyan-ittal  
|| 36 ||

Svasti samadhigata-pañcama mahāśabda mahā-  
maṇḍa-jēśvara Amara-vati-puravarēśvara īśvara-pādū-  
ravimh-ānamda-madhukaram satya-Yudhishṭhiram  
katakada gōva nigaṇamkamalla markkōla bhairava  
Vajradēvi-labdha-vara-prasādam Śrīman-mahāmaṇḍa-  
jēśvara Eṣeyamarasara Śrī Rēvaṇēśvaradēvarggam  
brāhmaṇarggam Nāgarahāṇam sarva-masya-āgi dhārā  
pūrvvakam māḍi biṭṭaru ॥ 1 dharmmavan āvan-  
ōrvvam pratipāṇsidanātam Vāraṇāsīyolu Kurukshētra-  
dolu sāsirva brāhmaṇargge sāsira kavileyam kōḍuni  
koḷagumam pañcharatnamgaḷim kaṭṭisi koṭṭa puṇya-

man-eydugu [॥\*] Idan-aḷidan-anitum brāhmaṇaru-  
man-anitum kavileyuman-ā puṇyatirtthadoḷ-aḷida  
dōshaman-eydugu ॥

Ślō ॥ Bahubhir-vasudhā bhuktā rājabhis -

Sagar-ādibhiḥ  
yasya yasya yadā bhūmi[ḥ\*] tasya tasya  
tadā phalaṁ ॥ 37 ॥

Na viśam viśam-ity-āhu[ḥ\*] dēvasaṁ  
viśam-uchyatē  
viśam-ēkākinam haṁti dēvasaṁ  
putra-pautikaṁ ॥ 38 ॥

## 24

### First face

1. Ōm namaḥ-tuṁga śiraś-chuṁbi-chaṁdra-  
chāmara-chāraṇē Traiḷōkya-nagaḷ-ā
2. rambha-mūḷastambhāya Saṁbhavē ॥ Vṛi ॥  
Girikanyālōḷa-netr-ōtpaḷa-ṽikasaḷ
3. na-śītāṁsu bimbōdayaṁ bhikara śūlōddhārit-  
āṁdhāsuraṇ-udita-lalāṭ-ēksha
4. ṇ-āgni-jvaḷan-murmura-nikshipt-āṁga  
janm-āvayaṇan-anudinaṁ rakshisuttirḷke  
kūrtt-ā
5. daradim Śri Sōmanāthaṁ sakaḷa bhuvanamaṁ  
sarvaḷōk-aikaṇāthaṁ ॥ Ka ॥ Nijajaṭha
6. ra-kōṭar-āṁtastha-jagatrayan-enipa Hariya  
pokkuḷa-kanakāmbujadoḷ-udayi

18. nna pesaroḷe Satyāśraya-vaṁśa-āge  
satkirttiyin-āḷdam jagadoḷ-ēm kritārtthano
19. Tailam || Ā Satyāśrayana magam bhāsura  
nijakirtti-mudrit-āśā-vaḷayaṁ śāśi
20. ta-virōdhi-nṛipakuḷa-śāsanana-ene negaḷdam  
Vikramādityanripa || Ātan-anujātan-a
21. kḥiḷōrvvitaḷa-parivartti-kirtti Chāḷukya  
kuḷōdbhūta-nṛiparatnaśekharaṇ-ātata-bhu
22. jaśauryyan-Ayyanayyaṁ pesariṁ || Vṛi ||  
Ā narapāḷasiṁhan-anujam nripa-siṁha
23. n-udagrakirtti Lakshminiḷayaṁ Chāḷukya-  
kuḷabhūṣhaṇan-apratima-pratāpan-aṁbhō
24. nidhi-mēkhaḷ-āvrita-dharāparirakshaṇa-  
dakshan-ugra-tējōnidhi sāhasābharaṇan-ātta
25. jayaṁ Jayasiṁhavallabham || Jayasiṁha-  
kshiti[paṁge] puṭṭidan-iḷā-vistārit-ōdatta
26. kirttiyutam tibra-nijaprātapa-dahana-  
jvāḷāvaḷi-dagdha-durjjaya-virāripuraṁ sa
27. masta-nripa-chūdāratna-rārājīt-āṁghriyu-  
gaṁ nirmmaḷa-Sōmavaṁśatiḷakaṁ trai
28. ḷōkyamallaṁ nripaṁ || Ka || Sāhasa-dhanan-  
ene negaḷdird-d-Āhavamalla-kshitiśan-  
agratunū
29. jaṁ bāhubaḷa-vijita-vairisamūhaṁ  
Bhuvanaikamallan-ene pesarvaḷedaṁ ||  
Bhuvanai
30. kamallan-anujam bhuvanatraya-vartti-  
kirtti Chāḷukya-kuḷārṇava-hima  
marichi kēva



31. īane Vikramādityan-akhiḷa-nripasaṁ-  
stutyaṁ || Vri || Nelanaṁ vārddhi-varaṁ  
nimi[rchchi] nikhi-
32. ī-āśā-damti-damtaṁga[ḷaṁ] viḷasan-  
nirmmaḷa-kirtti-vallarig-aḍarppaṁ māḍi  
vikrāmtadiṁ chalamam
33. pūṇḍ-aribhūpa-kōpaṣikhiyaṁ targgotti  
Chāḷukyaṛḷ-kali-ballāḷane saṁda  
[peṁp-a]nu
34. pamaṁ Chāḷukya-chakrēṣana || Ka || Nriga-  
Nabusha-Naḷa-Bhagīratha Sagara-  
Purūrava-Diḷi
35. pa-Prithu-Raghu-Rāmādigaḷ-ārum-innum-  
illene negartteyaṁ Vikramārkkānōrvvane pa
36. ḍedaṁ || Va || Aṁt-enisida samasta-  
bhuvanāśraya Sri prithivivallabha  
mahārājādhi
37. rāja paramēśvara paramabhaṭṭārakaṁ  
Satyāśraya-kuḷatilakaṁ Chāḷukyābharaṇaṁ
38. Śrīmat-Tribhuvanamalladēva-vijayarājyam-  
uttarōttar-ābhivridhi-pravarddha
39. mānam-āchamdrarkkatāraṁ Kalyāṇapurada  
neleviḍinoḷu sukha-saṁkathā-vinō
40. dadim rājyaṁ geyattamire || Vri ||  
Nelasiddamm-oṁde biḷpiṁ baḍagana-  
deseyaṁ ko
41. ṇḍu neldappu dōraṁḍalamakkuṁ viśvameṁḍ  
ummaḷisi besase viśvāmaraśrēṇi mā
42. ḷamḍalavādaṁ teṁka muṇi muṭṭeraḍu  
deseyoḷaṁ tūlakaṁbaṁdadim nisha[ḷa]

43. yōgaṁ yōgibrim̐dāraka-vinuta-padāmbh.ō-  
ruhaṁ kuṁbhajanmaṁ || Ka || Kaiḷāsavaṁ
44. ba bageyiṁ kaiḷāsadoḷ-ā muniśvaraṁ nelasi  
tapō-viḷa . . . . . tadu-vana
45. kūladoḷ-ogedattu śabara . . . || Va || Īāvanam-  
idem̐du bageyade vanēchāra
46. rm-munikumārarkkaḷa kayyiṁ munipatiya  
hōmadhēnuvaṁ . . . . . kiita-bhu
47. jabaḷark-koṇḍ-uydaru || Vṛi || Muniājaṁ  
tat-prapaṁcha-śravaṇa-samudit-ōdiē[ka]
48. n-uddāma-hōm-āgni-niyukt-ājy āhuti-  
prakramada . . . . . ṭṭiralu tan-ma
49. nō-jāta-nibaddha-krōdha . . shitar-  
atibhayade mūrttigoṇḍ-e . . . rppan-ivaṁ .
50. ydōrppa kālāmtakan-ene janatā-kshōbhav-  
ippaṁtir-āta . || Dāruṇa . . . . .
51. kudi-kōṭi-visaṁkaṭa-bhāḷan-utka-kōp-  
āruṇanētran-utkaṭita-bhīta . . . . .
52. . n-uddhatō . . . . . bhishaṇa-ninādan-  
udagrabaḷaṁ bhayaṁkar-ākāra . . . .
53. varise puṭṭidan-ommeye hōma-kuṇḍadoḷu  
|| Ka || besasu besas-eṁdu muni . . . .
54. dūm lubdhakaraṁ [begga] besakeydu [ja]sa-  
deseyan-aḍaralke taṁd-oppisidaṁ  
[taḍadirade] hō
55. madhēnuvan āgaḷu || Kāruṇyadim̐dam-idan-  
ā Dhōraṇaṁ dhaurēyan-adaḷin-itana pesa
56. ruṁ Dhōran-ene munipan-āḷdan-apāra-  
yaśōrāśi-bāḍamaṁ . . . || Vṛi || Pāva

57. ka-vaṁśa-pāvana-charitra[re]nalu  
dorevettu kirtti-lakshmīvaran-āda Dhōra-  
nripa-saṁtati
58. yola-palaruṁ nripālar-urvivarar-  
apratarkkya-mahimarp-paripālise maime-ve
59. ttu dhātrivaḷaya-prasiddham-idu tān-  
enisittu Saharamaṇḍaḷa || Ā vaṁśadoḷ ||
60. || Ka || Avanitaḷa-tiḷakar-Vahni-vaṁśa-  
saṁbhavar-Agastya-gōtra . . . . varark-  
Kalichōranu
61. m-Uttavanuṁ Karkkara-nuv-eṁbar-ādarb-  
bhūparu || Vṛi || Gagan-āmbhō . . neyde .  
nimi
62. rdd-irdd-ātmya-satkirtti [ne]ṭṭage tān-  
im̐t-id-enalu sudhā-dhavaḷita-  
prōttuṁgamam̐ dēva-daitya-gaṇa-stu
63. tyaman-artthiyim̐ Karaḍīkalloḷ-māḍidam̐  
rūḍhi kaimige Sōmēśvaramam̐ jagam̐  
pogaḷvinam̐ Sri
64. Karkkabhūpāḷaka || Ka || Dhōra-  
nripēśvaramam̐ Kalichōra-nripēśvaraman-  
ātmani .
65. . dēvāgārada keladoḷu ni[rmmi]sida  
. . . . . !

*Second face*

66. . . . Karkkaran-agrajātan-ahita-narapāḷa-  
śuṁḍāḷa . . . . . ni

67. . . naprakaṭita . . . . . pratipadā . .  
 68. . . kshatratā . . . . .  
 69. bhūpōttama || Ā nṛipano . . . . .  
 70. lli saṁtāna-madama . . . . .  
 71. Kalichōra-pratipālaka . . . . .  
 72. yenalu jaga . . . . .  
 73. t-ari-bhūpara ka . . . . . Re[bba]ladēvi-  
 74. vōl-paḍedaḷ-ā . . . . . || Ka ||  
Kalichōra  
 75. nṛipagam Rebbala . . . . . nirmmaḷan-u  
 76. dayisida . . . . . haṁsa || Ā  
 77. . . bhiṣātan-akhiḷa . . . . . lipa  
 78. n-aprakaṭita-rā . . . . .  
 79. nābijana . . . . .  
 80. gaḷu . . . . .  
 81. raḷkitada . . . . . ggada bage  
 82. voppaḍalpaḍa . . . . . niḷeg-āspada  
 83. m-enisi . . . . .  
 84. . || Vṛi || Vijaya . . . . . Bra  
 85. hma-saṁsēvya . . . . . ḍāyu  
 86. dham saṁ . . . . .  
 87. . . . .  
 88. . Kalichōra . . . . . nṛipāḷa . . . . .  
 89. . . . . [pa]tigaḷu māḍi . . . . .  
 90. vaṁ salisalū . . . . . salisal-a[byā] . . .  
 91. māḍala . . . . . Brahman kaḷā .  
 92. Kōṭi . . . . .  
 93. Kara[ppa]rasa . . . . .  
 94. gi varttisuttam-ire || Ka || . . . Dūrva āsaṁ  
nirmmaḷina ya

95. śōrāśi sakaḷa-vidyā-nidhi . . ḷaya .  
nirppan-urvviṭḷaka [ḷ]
96. Tad-vaṁśadoḷ-itaṁ jasamaṁ . . . . .  
pāli
97. . . . . peṁpu-vaḍedane . . . lōlupate
98. ya . [ki]rttiyan-ā . . . . . Niraṁjanāchār-  
yyara
99. . . . ḷ Anupaman-ene negaḷda Niraṁjana-  
munipana tanaya
100. . khiḷa-vidyānidhi sajjana-ṭḷaka . . . . .  
an-cṁbinam-cse .
101. du mahime lōkadoḷ-i . . . . . vetta lōkapā
102. ḷēśvara-yōgiśvara . . . . . ka-pu
103. ṇyan-urvviḍhara-dhairyyaṁ nega[ḷdaṁ  
Chandra]śekhara-munipa ḷ
104. Viḷasat-Sahasramaṁ . . . . . nesirḷda  
Karaḍika
105. lloḷ-ṭḷāmaṇḍaḷa-vinūta . . . niḷayaṁ  
Śrī Chandra
106. śekharaṁ pesarv-vaḍedaṁ ḷ Vri ḷ . .  
raṁjipa Sōma
107. tṭtṭhad-eraḍuṁ tira . . . puramaṁ  
dēvaku-
108. laṁgaḷaṁ . . . . . taramaṁ vi
109. sṭṭita rama . . . māḍisa
110. l dorevettirḍda . . . . . munimdr-  
ōdātta-ki
111. rtti-dhva . . . . . n-cṁsi jagatraya
112. kke chūḍāmaṇye . . . . . ṇimdr-ār-  
ppogaḷada

113. r-Īśānaśakti-munipuṃgava . . . . yaśan-  
enisid-Īśānaśakti
114. munipatiya . . . . . gata-[kōpa]-praśamita--  
pāpā
115. . . viśuddha . . . bōdhaka . . . ॥ Vṛi ॥  
Akaḷamkar-kke
116. . laṃkamaṃ . . . . . dhamam  
prakaṭamā
117. . . ḍa[de] vipula śā . . taśam(sam)khyāta-  
kautu
118. kamaṃ nirmmaḷa . . . . . niśhyaṃdi-  
nirddhūta
119. . . . . prasara . . . . . r-Jnānēśa-yōgīśana  
pala
120. . . . . pogaḷa . . . . . śrēṇi .
121. . . . . kulaṃgaḷam palavum-udyaḍ-gōpura-  
brāta
122. . . . . rājiya palavuma satīaṃgaḷam  
mā
123. [ḍisi] . . . . . doḷu kirtti-patākeya nīḷsadar-  
Jnānēśa-yō
124. gīśvara ॥

1. Svasti samasta[bhuvanāśra]ya Śrī
- 2 pṛthivīvallabha mahārājādhirāja
3. paramēśvara paramabhaṭṭāraka Satyā

4. śraya-kulaṭilakaṁ Chāḷukyā
5. bharaṇaṁ Śrīma-Tribhuvanamalla
6. dēva-vijayarājyaṁ-uttarōtta
7. r-ābhivṛddhi-pravarddhamānam-āchaṁ
8. drārkkatāraṁbaram saluttamire
9. Śrī Kalyāṇada neleviḍinoḷu
10. suka(kha)samkathā-vinōdadiṁ rājyaṁ
11. geyyuttamire Śrīma-Tribhu
12. vanamalla . . . . .<sup>1</sup>

## 26

1. Svasti samadhigata-paṁcha-ma
2. hāśabda mahāmaṇḍaḷē
3. śvara Amarāvatipurava
4. rēśvaran-īśvara-pādāravimḍ-āna
5. nda-madhukaraṁ satya-Yu
6. dhishṭhiraṁ kaṭakada gōvaṁ ma
7. [revo]ge kāvaṁ mārkkoḷa bhai
8. raṁ nigaḷaṁkamalla kirttige nalla
9. . . dēvi-labdha-varaprasāda Śrī
10. [ma-Tribhu]vanamalladēvapāda<sup>1</sup>

## 27

1. Svasti Śrīmatu
2. Maleyamati
3. yarasiya kambha

## 28

1. <sup>1</sup>Samasta-praśasti-sahitam Śi iman-  
mahāmānḍa
2. |ēśvara Egeyamarasai u Chāḷukya-Bhūlōka-  
varshada 5 neya śādhāra
- 3 na samvatsarada Āśvayujad-Amāvāsye  
Ādivāradamdina Sūrya
4. grahaṇadalu Śrīma-Jñānēśvara-  
paṇḍitadēvara sannidhānadalu Śrī Śva
5. yambhu Sōmanāthadēvaigge dhārāpūrvakam  
māḍi koṭṭa Gukkāve 1
- 6 Hippaḷagāvo 1 Bōrigāve 1 [!]

## 29

- 1 Svasti samastabhuvanāśraya Śrī  
prithivīvallabham mahā
- 2 rajadhuja parameśvara paramabhaṭṭāraka  
Satyāśraya
- 3 kulatījakam Chāḷukya ābhayaṇam Śrīmad-  
Bhūlōkamalladēva
- 4 ra vijayarājyam-uttarōttarābhiv riddhi-  
pravāddhamānam-a
- 5 chamdrakkataiam saluttam rājadhani  
Kalyanapurada nelevi
- 6 dinolu sukha-samkathā-vinōdadim rājyam  
geyyuttamire Ta
- 7 t-pada padm-ōpajiviyappa Śrīman-  
mahāmamdaleśvara Egeya



8. marasaru Eraḍ-irchēhāsira bāḍaman-  
āḷuttamire ||
9. Svasti samadhigata-paṁchamahāśabda  
mahāmaṇḍaḷēśvaraṁ pratā
10. pa-mahēśvaraṁ machcharipara gaṁḍaṁ  
vairi-bhēruṁḍaṁ ripu-rāya-ghaṭe
11. ya diśāpaṭṭaṁ drōha-gbaraṭṭaṁ dēva-  
guru-charaṇa-sarasiru
12. ha-bhriṁgaṁ sāhas-ōttuṁgan-agmaṭita-  
biruda-maṇḍaḷikara gaṁḍaṁ
13. kalige mārtaṁḍan-āḷim munnigivan-  
ayyana siṁgaṁ Śrīmad-Bhūlō
14. kamalladēva-pādārādhakaṁ parabaḷa-  
sādhakaṁ nāmādi-samasta
15. praśasti-sahitaṁ Śrīman-  
mahāmaṇḍaḷēśvaraṁ ānesāhaṇaṁ vē
16. rggade Hemmāḍiyarasaru tamm-aiyya  
Būcharasaṁgaṁ tamm-avve
17. Māḷiyabbarasigaṁ śrēyass-āge Chāḷukya-  
Bhūlōka-varsha
18. da 5 neya Sādhāraṇa saṁvatsarada Pushya  
bahuḷa 9 Briha
19. spativārad-uttarāyana saṁkrānti  
nimittadiṁ Karaḍika
20. Ila Sri Svayambhu Sōmēśvaradēvara  
mahāghaṭikāsthāna
21. d-ācharyy āraṇṇa Śrīmaj-Jnānēśvara-  
paṇḍitadēvara kālāṁ ka
22. rechchi Avaravāḍi 700 ga baḷiya Ālūru  
Gauḍagāve

23. Kāvaḷigāve Dayasavaḷige [Gu]kkāve  
Bōrigāve Nērilige Hi
24. ppaḷagāve Sakkarage 90 ṛa baḷiya  
Bhāyigāveya ba
25. ṇnigedeḡeyam Śrī Sōmanāthadēvargge  
dhārāpūrvvakam
26. māḍi biṭṭa || I dharmmam baṇnige-  
deḡeyan-āḷv-ānesāhaṇi
27. verḡgaḡegaḷ-ārānum kālē kālē pālanjyō  
bhavati embi Rā
28. ma-vākyamam noned-emma dharmmam-  
emde pratipāḷisalu Vāṇā
29. rasi Kurukshētra Prayāgeyal-aśvamēdhādi  
mahā
30. yajnamgaḷam māḍidar-īdam lōpisidan-  
ā tirtthamgaḷalu sāsiiva
31. rv-vēda-pāragarappa brāhma[ṇa<sup>1</sup>]ruman-  
anituṃ kavileyuma
32. n-aḷida mahāpātakaru || Svadattām  
paradattām vā yō harēta
33. vasum̐dharām shashṭhi-varsha-sahasrāṇi  
vishṭhāyām jāyatē krimiḥ ||

## 30

- 1 <sup>2</sup>Himadim sētuvarām nimircchi nelanam  
niḥkaṃṭakam māḍi vikramadim jaṭṭi
- 2 garāyaram kavarddukoṇḍ-ammamma bhū -  
dēvalōkaman-ōraṃte sahasra

3. shōḍaśa-mahādānaṅgaḷaṁ koṭṭu kūḍe  
mahōtsāhadoḷ-arkkaṇi . .
4. ḍidaṁ Permmāḍi-chakrēśvara || Ka || Ene  
negaḷda Vikramāditya-nripaṅge [Chaḷu]
5. kya-chakravarttige hitanuṁ manadannanuṁ  
atibhaktanuṁ enisidan-eḷe poga[le]
6. Rudradaṁḍādhiśa || Vṛi || Amit-aśvāryama  
ninnadē-vogaḷven-ātma-svā
7. mi Chāḷukya-Vikrama-chakrēśvaran-  
oyde mechchi dayegeydaṁ Rudra-[daṇḍā]
8. dhipaṅge manamgoṁḍu negarttevett-  
esediralu māṇikya-bhaṁḍāra-mukhya
9. menalu mikk-adhikāramaṁ palavu . . . kaṁ  
guṇaṅgoḷvina || Ka || Tamata
10. mage vogaḷvinam Vikrama-nṛipanoḷu  
paḍedan-eseye sēnādhipatvamu
11. m uṁ Rudra-ch i mūpaṁ samasta-taṁtr-  
ādihikāra-saṁpattiyuma || Eno negaḷda
12. Rudradēvana vanite sadāchāra-sīla . .  
vratadoḷ-tanage samanilla vāni
13. teyar-ene Rēchaladēvi peṁpuvett-  
esedirdaḷu || Vṛi || Pirid-oṁd-utsāham-ā[gu]
14. ttiral-avargge mēhidēvar old tva nānā  
param-aśīrvvādadiṁ namdanar-udiyi
15. sidar -mmūrtti-vidyādharaṁs-sākshara-  
chūḍāmaṁḍanaṁ vikrama-guṇa-niḷayaṁ
16. Śrīdharam vipraṁśābharaṇaṁ Nārāyaṇaṁ  
bāndhava-nidhi janatā-saṁstutaṁ pa
17. dīmanābha || Ka || Nuḍiyōḷ pusiyaṁ dānadoḷ o  
ḷḍaṁbaḍaṁ] dharmmadoḷ-kaḷaṁkama

18. netta . . midu durllabham-enisida nuḍi  
charitaṁ dharmamav-oppuguṁ Śīdharano! ||
19. Svasti samastabhuvanāśrayaṁ Śrī  
pṛithivīvallabhaṁ mahārājādhirājaṁ
20. paramēśvaraṁ paramabhaṭṭārakaṁ  
Satyāśrayakuḷatīlakaṁ Chāḷuky-ābhara
21. ṇaṁ Śrīmat-Sarvvajnachakra-vāiti  
Bhūlōkamalladēvara vijayarājyaṁ-utta
22. r-ōttar-ābhuviddhi-pravarddhamānam  
āchāmrārakkaṁ salutta uttara-diśāvāra
23. digvijayada . . . saṁgamada palavum  
devasad-uppayaṇada kuppadaḷu
24. sukha-saṁkathā-vinōdadiṁ rājyaṁ  
geyyuttamire Tat-pādapadm-ōpajīvi Svasti
25. [samasta]-praśasti-sahitaṁ Śrīman-  
mahāpradhānaṁ samasta-taṁtr-  
ādhiśṭhāyakaṁ
26. . . . dhipati piriyarasi Paṭṭamahādeviyara  
maneverggaḍe daṁḍanāyakaṁ
27. [Śrīdha]rayyaṁgaḷu Avaravāḍi 700  
Bōdhana 700 ḷa sāmāntikeyan-ā
28. [ḷu]ttamire Chāḷukya-Bhūlōka-varsha 7  
neya Paridhāvi saṁvatsarada
29. Śīāvāṇad-Amavāsyē Budhavāra  
Sūrya-grahaṇa-nimitta Karaḍika
30. Ila Śrī Svayāmbhu Sōmanāthadēvara  
aṁgabhōga raṁgabhōga vidyā
31. dana Khamḍa sphutita jirṇnōddhārakkaṁ  
Sakkarage 80 ḷa baḷiya Bhāyi
32. gāveva samāntabhōgamam biṭṭaiu ||  
Maṁgaḷa Mahā Śrī

## 31

1. Ōm Jayaty-āvishkṛitaṁ Viṣṇōrv-Vārāhaṁ  
kshōbhit-ārṇavaṁ da
2. kṣip-ōnnata-damshṭr-āgra-viśrānta-  
bhuvanaṁ vapuḥ ||
3. Svasti samasta-bhuvanāśraya Śrī  
pṛithvivallabha mahārājādhira
4. ja paramēśvara paramabhaṭṭāraka  
Satyāśrayakuḷatīlakaṁ Chālu
5. kyābharaṇaṁ Śrīmat-Sarvvajnachakravartti  
Bhūlōkamalladēvara vi
6. jayarājyaṁ-uttarōttar-ābhivṛiddhi-  
pravarddhamānam-āchamdrā
7. rkkatāraṁ Kalyāṇapurada neleviḍinoḷu  
sukha-saṁkathā-vinōdadiṁ
8. rājyaṁ geyyuttamire Śrīmach-Chālukya-  
Bhūlōka-varshada 9 ne
9. ya Ānaṁda saṁvatsarada Āshāḍhad-  
Amāvāsye Sōmavāra Sū
10. ryya-grahaṇada parvvadalu Śrīmad-agrahāra  
Ērige-y-aśēsha ma
11. hājanaṁgaḷuṁ prabhugaḷuṁ sā[leya]  
ghaṭeyuṁ brahmapuriya
12. mahājenaṁgaḷuṁ Ērige Taḍagūru Sīrimalige  
Bavaragāveya
13. mūliga prabhugaḷuṁ vakharamuṁ  
okkalan akkaḷu he[ruva] seṭṭiya
14. ruṁ emṭu luṭṭ-olaḡāṁ samasta prajegaḷu  
..ūḍi yoḍambaṭṭu Nakha

15. rēṣavaradali Śrīmad-Gōvīm̄daraśara putraṁ  
[Vc]ṇnamayya-nāyakaru
16. māḍisida Śrī Kēṣavadēvara pūje punaskāra  
dhūpa dīpa nivēdya
17. kkaṁ pūjisuva brāhmaṇana grāsakkaṁ  
dēgulada māṭa-kūṭa supna sō
18. tegam kuḍal-ā yayyana tamma  
[Ā]charasan-āchaṁdrārkkā-sthāyiyā
19. gi upārjjisida vṛitti talāḡana keyyīm  
baḍaḡalu Chemḍeyagāveya
20. baṭṭeyīm mūḍalu haḷḷada taḍiyalli  
sarvvanamasyavāḡi ma
21. hājanamḡaḷu koṭṭa kariya keyi ḡaḷeya  
mattar-oṁduvaro
22. haḷḷada nirkkālīm keḷaḡo sarva-  
namasyavāḡi koṭṭa tōmṭa kāla mattar-oṁ
23. du prabhu Viṣṇudēva ā nirkkālīm  
baḍaḡalu sarvvanamasyavāḡi koṭṭa
24. kariya keyi ḡaḷeya mattar-oṁdu ||  
Brahmapuriya mahā
25. janamḡaḷu tamma Bavaraḡāveyalli  
mūliga prabhu . . . . .<sup>1</sup>

*First face*

- 1.<sup>2</sup> maṇḍalika . . . .
2. kaḡāḡa kaḷāsanīḡan-ēkāṁḡavira

3. mad-Bhūlōkamalladēva-pādārādhakaṁ  
parabaḷa-sādha
4. kaṁ nāmādi-samasta-praśasti-sahitaṁ  
Śrīman-mahāma
5. ṇḍaḷeśvaraṁ Eṇeyamarasaru Śrīmach-  
Chāḷukya-Sarvva
6. jna-chakravartti Bhūlōka-varshada 13 neya  
Kāḷayu
7. kta saṁvatsarada Bhādrapada bahuḷa  
Ēkādaśi Brihaspa
8. tivāradaṁdu Śrīmad-agrahāraṁ Ērigeya  
Nakarēśvara
9. dalli Veṇṇamayya-nāyakaru māḍisida  
Śrī Kēśava
10. dēvargge pūje punaskāra dhūpa dīpa  
nivēdyakkaṁ pūji
11. suva brāhmaṇana grāsakkaṁ dēgulada  
māṭa-kūṭa su
12. ṇna-sōtegaṁ Ukkuḷagāveyalli baḍaga  
poladalu ho
13. la mēreya hoṭṭi kariya keyi ghaḷeya ma
14. ttaru nālkumanu ūroḷage oṁdu manoya  
nivēśana
15. mumāṁ sarvvanamasyavāgi  
dhārāpūrvvakam māḍi
16. koṭṭaru || Sāmānyō yaṁ dharmmasētur-  
nṛpāṇām kālē
17. kālē pālanīyō bhavadbhūḥ Sarvvān-ētān-  
bhāvinah pārtthi

18. vēmdrān bhūyō bhūyō yāchatē  
Rāmachamdra[h\*] ||
19. Svasti Śrīmatu sumkaverggaḍegaḷu  
Śrīmat-Kēśavadēvargge
20. tiṃgaḷu tiṃgaḷgo chchhppanneya  
sumkadalu koṭṭa dramma voṃ
21. du | Hejjumkadalu koṭṭa drammavoṃdu |  
Visada sumkada
22. lu koṭṭa drammavoṃdu | Seṭṭiguttara  
sārigeyalu ko
23. ṭṭa paṇaveraḍu || Sōvarasan-iṭṭa hū-  
giḍu-keyya mē
24. reyalu 255 maḍiya mēreya[lu]  
5 Bavaragāve maḍi
25. ya mēreyalu 85 deṇasavaḷa sthaḷadal-erad-  
eraḍu kaṭṭu
26. hūvanikki ekādaśi samkrānti vyatipāta  
huppa
27. me amāvāsyeya pūjeyam kaṭṭi niḷuva ha
28. salahuvare mālagāḷaru ||

*Second face*

- 1.<sup>1</sup> sarvvanamasya . . .
2. beḷava kaḷave gadde kāla ma
- 3 manitu vrittiyumam sarvvanama . .
4. rāpūrvvakam māḍi koṭṭaru || I dharmma
- 5 na-maryyādeyam pratipālīsuvaru
6. Kurukshētra Vāranāsiyalli sāsīrvva .



7. *ṇargge sāsira kavileya kōḍu koḷa[gu\*]mañ*  
...
8. *tnaṁgaḷim kaṭṭisi koṭṭa puṇyaman-*  
*eydugu || . . . .*
9. *n-aḷidavan-anituṁ brāhmaṇaruman-*  
*anituṁ kavile*
10. *yuman-ā puṇyatirtthadoḷ-aḷida dōsaman-o*
11. *ydugu || Ka || Kōṭi payaṁ-kavileyan-ekkōṭi*
12. *tapōdhanara vēdavidaram pannirkkōṭiyane*  
*kōṭi t1*
13. *rtthade kōṭi mahādinadoḷ-aḷidan-imt-*  
*idan-aḷida |*
14. *Svadattaḥ(m) paradattaṁ vā yō harēti*  
*vasumdharaṁ | Śa*
15. *shṭirvvarsha-sahasrāṇi viśṭhāyāṁ*  
*jāyatē kri*
16. *miḥ || Bahubhirv-vasudhā dattā rājab(h)s-*  
*Śagar-ā*
17. *dibhiḥ | yasya yasya yadā bhūmis-tasya*  
*tasya*
18. *tadā phalaṁ || Tōmṭada keyi maḍiya*  
*mēre hū-*
19. *giḍuva dātāran-iṭṭa devasaṁaḷa bāsiga-*  
*daṁḍe hū*
20. *ēkādasīya devasa tōmṭada hūvellavaṁ pūje*
21. *ya kaṭṭi hūgiḍuva salahidāta mālagāṅa*
22. *Saṁje maṭṭhada mūḍaṇa hūdōmṭamaṁ*  
*dēva-brāhma*
23. *ṇarig arddha salahuva mālagāṅarg-arddha*  
*ātaṁ ta(m)*

24. nna bhāgada hūva kaṭṭi ēkādasīyalu ta[m]du  
 25. kuḍuva devasavalav-eradu kaṭṭu hūva  
 26. n-ikki 280 giḍu ||

## 33

[Ōm] Namaḥ Śivāya

Tē vaḥ pāmtu Pinākinah katipayē kruddhasya  
 bhālasthali  
 janmānah kiraṇavali-stabakit-ākāśah  
 Kṛṣṇānōḥ kaṇāḥ |  
 ēśhām-ēkatamasya tējasi jagaj-jālaṁ jigishō  
 ripōḥ<sup>1</sup>  
 saṁdhānē-pi patanḡa-pātam-apatat-  
 Puṣhpāyudhaḥ s-āyudhaḥ || 1 ||

Kailāsō-sti samasta-parvata-patir-yaḥ  
 saṁśrayaḥ śrēyasām  
 yaṁ dēvāḥ samupāsātē suragirir-yēn-  
 ālpabhārah kṛitaḥ |  
 yasmai svasti vadaṁti siddha-munayaḥ  
 siddhēr-nidhānaṁ yataḥ  
 sīmā yasya na vidyatē kṛita-dhiyām yatra  
 stavō vāstavaḥ || 2 ||

Śrīṁgair-ālaṁgīt-ārkaḥ pravitata-kaṭak-  
 ākrānta-nānā-digaṁtaḥ  
 sō-sti svēchchhā-nivāsas-tridaśa-mṛigadṛṣām  
 minakētōś-cha bhūmiḥ |

prāptum ratnākaratvaṁ punar-iva vilasat-  
ratna-sarvasva-sārē  
sphārē yasy-ōpakamñhē luṭhati jalanidhir-  
Vamṣarā<sup>2</sup>-vyājam-ētya ॥ 3 ॥

Bibhrāṇasya tapō-vibhūtim-asamām-āstē  
hy-Agasty-ākhyayā  
vikhyātasya mahāmunēḥ samavatām sēvyasya  
tatr-āśramaḥ ।  
yasmin-yāmika-nādavan-munivaṭu-  
svādhyāya-pāṭha-dhvaniḥ  
prōdbhasi kalī-kāla-taskara-tīraskārāya  
sannahyati ॥ 4 ॥

Tasmin-muhu-prahuta-pāvaka-dhūma-rāji  
 sphāribhavad-viṭapi-pallava-mēchak-  
 aughah(ghē) |  
 puṇy-ōṭaj-āgra-ghaṭamāna-mṛigē kadāchi-  
 t-tēpē tapāmsi sa-śam-aika-dhanō munimdraḥ  
 || 5 ||

Unmārggēṇa prasabham-avnivallabhāḥ  
 paryyaṭamtō  
 na prēkshaṃtē truṭad-apī yaśaḥ svachchha-  
 hāra-prakāram |  
 yat-tasy-āpī prachura-tapasām-agraganyasya  
 puṇyām  
 pāpāchārās-tvaritam-aharan-hōmadām  
 kāmadbhenum || 6 ||



Kṣhōṇi-chakr-ākṣamaṇa-nipuṇ ṍddamda  
dōrddamda  
. ° bhagna-pratibhaṭa nṛ pa-prēyasī -  
kelhāsah ṽ  
kṣhir-āmbhōdhei iva suranasām aśrayaḥ  
puriṣātō  
jātas-tasmād-Yama iva p. 1a(h)-kṣmābhritam  
Uttam-ākhyah ṽ 14 ṽ



yasmin-vikrama-bhāji rājani milat-  
 saṁgrāma-bhūmau bhṛīṣam  
 kva sthairyaṁ kva bhujau kva vīrya-  
 garimā kv-ātmā punaḥ kṣmābhṛitām ॥ 18 ॥

Garjjaj-jimūtamūrtti-prabala-ripu-bal-ājau  
 hi bhūpēna yēna  
 māyā-nirmāṇa-karmma-pratikṛiti-vikṛit-  
 ānēka-nēpathya-bhāmji  
 vairi-prāṇa-prayāṇa-pravaṇa-nipuṇayā  
 khaḍga-yashṭyā sthitō-pi?  
 prēta-prōt-āmtra-tamtri-niraya-virachitāny-  
 āśu rakshāmsi yēna ॥ 19 ॥

Snigdham svakiyaṁ priya-bhāṣaṇaṁ cha  
manōbbhirāmē maṇikumḍalē cha ।  
yēn-aitad-āśu dvishad-aṁganānā  
m-agōcharam śrōtra-yugasya cakrē ॥ 20 ॥

Bhagnā Bhārata-bhāvatā vigalitō Rāmāyaṇ-  
 śirṇṇā jirṇṇa-purāṇa-paddhatir-itō  
 n-ākhyāyikānām gatiḥ |  
 praty-āśam prati-maṇḍalam prati-puram  
 praty-āpagam praty-agam  
 tasya kshatriya-puṁgavasya yaśasā  
 trailōkyaṁ-āpūritam || 21 ||

Anyaṁ samāna guṇam-asya nṛpasya kaṁchi  
d-drashtuṁ vikṣiṣṭa-hṛday-ēva kutūhalēna !

kirttiḥ parā prathama-kētaka-rēṇu-śubhrā  
 lōka-trayaṁ bhramati saṁtatam-aśram-aiva  
 ॥ 22 ॥

Yasy-ābhavad-vyākaraṇaṁ pramāṇaṁ  
 rājyē prajā-raṁjana-tatparasya ।  
 chōra-dhivanēr-dāruṇa-kāraṇasya  
 anyatra chitrē yadi vā prachāraḥ ॥ 23 ॥

Bhūr-bhidyēta surālayō-pi śatadhā śiryyēta  
 dīryyēta cha  
 bramhāṁḍaṁ . . mēyur-ugra-kiranāḥ  
 śuśhyēyur-aṁbōdhayaḥ ।  
 vā[ksē]tur-nahī bhidyatē pu . . . py-asti cha  
 Arg-ākhyasya mahīpatēḥ punar-itaḥ  
 satyāyatē vīkramaḥ ॥ 24 ॥

Pūjyānāṁ pa rīśaḥ subhaṭa-parishadām-  
 arthināṁ . . .  
 masya sūnuḥ para-yuvati-janasya-  
 ā[rta-vṛṁda]<sup>a</sup>sya tātaḥ ।  
 [saṁ] yō-yaṁ hara-charaṇa-rajō-rāji-  
 rajyoch-chharirō  
 yō jāt-ōtsāha-[yu]ktaḥ prasabham-aribalaṁ  
 ch-aika-vīraḥ pinashṭi ॥ 25 ॥

Rājyam ni[rj]ita<sup>a</sup>-kaṁṭakaṁ pratibhaṭaḥ  
 śūnyāś-chatasrō diśaḥ  
 śāntaḥ sustha sukhī cha naṁdati janō  
 nirddvaṁdvam-urvaitalaṁ ।



Svvarlōkād-āpi dam̐dasūka-bhavanād ā sapta-  
 sūm̐dhūllasa  
 d-vēlā-tīra-taraṁga(gī)tādd-hī bhavanād-  
 anvishya bhūmaṁḍalāt |  
 ēkaṁ guruchāru-sāra-charitam̐ lōka  
 prabōdh-āspadam̐  
 dhātīā pātram-īdam̐ vichitra-vibhavēḥ(vaiḥ) |  
 Śrī-Siddhugir-nirmītaḥ | 30 ||

Yāvat Pāvaka-saṁtatir-*vijayini* dēvaś-cha  
Siddhēśvarō  
yāvat Siddhugī nirmītō vijayatē kalpāḥ(n)  
sahasraṁ kṣhitau |  
tāvad-grāma-sahasrakē-pi *vihitō* dramaḥ  
sa-nishkaḥ sadā  
Sri-Rambhēya-mahābhujā mṛigamad-āmōdēna  
kṛtvā śilām || 35 ||

Kim v-ānyaḥ sa Mahēśa-pāda-patana-  
prōddhūta-piḍā-chayō  
Raibhēyō ripu-rāja-mastaka-maṇi-  
prakṣhaṇṇa-bhumitalaḥ !

yat-pāṇim maṇi-mudrikā-nibhavaśād-  
 āśādyā chintāmaṇi  
 r-ddin-ārtti-prasam-aika-kēli-kalanā-  
 kautūhalaṁ pushyati ॥ 39 ॥

Stutyāny-ēva śirāṁsi rākshasa-patēś-  
 chhīṁd-iti chhīṁd-iti mām  
 pratyēkaṁ karakarttikāgra-saraṇa-  
 bhrashṭāni Śambhōḥ puraḥ |  
 stutyāḥ kiṁ sa Haraprasādanaparō  
 Gauri-śaīrō Hariḥ  
 stutyāḥ Śi Nigalanīkamalla-nṛipatis-  
 tābhyāṁ tṛitīyāḥ Śivaḥ ॥ 40 ॥

Yaday-ap-īyaṁ dharā bhuktā bhūpālaiḥ  
 Sagar-ādibhiḥ |  
 yasya yasya yadā bhūmis-tasya tasya  
 tadā phalaṁ ॥ 41 ॥

Kāvya-āṁṛitair-v-ātha kathāṁṛitair-v-ā  
 ady āpi jivānti mṛitā mahiśāḥ |  
 pūva-prasadāt kavī-puṁgavānām nṛipasya  
 tasmāt-kavir-ēva mṛitām ॥ 42 ॥

Viprāḥ parvaṇi parvaṇi kṣhititalaṁ  
 kurvaṁtu yūp-aṁkuraṁ  
 bhūpālāḥ paripālayaṁtu sakalaṁ lōkaṁ  
 svadharmā-sṭhitāḥ |  
 gāvaḥ saṁtu sukhaṁ sunaṁdatu janō mā  
 bhūt-khala-prōḍbhavaḥ

pūjyāntām kavayaḥ sukīrtti-gaṇikā-  
nāṭya-pratishṭhā bhuvi ॥ 43 ॥

Likhitam lēkhaka-Lakshmaṇēna ! Iti śubham ॥

## 34

- 1.<sup>1</sup> Svasti Śrīmach-Chālukya -  
Pratāpachakravartti Jagadēkamalladēva  
varshada
2. [10] neya Vibhava saṁvatsarada Vaiśākhada  
Amāvāsyo Maṁgaḷavāra Sū
3. ryyagrahaṇa nimittadiṁ Śrīman-  
mahāpradhāna manoverggaḍe taṁtrad-  
adhishṭhā<sup>2</sup>

## 35

1. <sup>2</sup>dhukara ' satya-Yudhishṭhira ' kaṭa[ka]
2. da gōva ' nigaḷaṁkamalla ' mārkkōla bhai
3. rava ' Vaḷadēvi-labdha-varaprasādam Śrīma
4. n-mahāmaṁḍaḷēśvaraṁ Eḡeyamarasa
5. ru Śukla saṁvatsarad . Pushya Suddha A
6. shṭami Śukravāradaṁ lu Śrīmat-sarva
7. namasyad-agrahāram Ērigeya Śrī  
Mūlasthīnadēvara pūje punaskā
8. ra dhūpa dīpa nivēdy .[kaṁ] dēgulada mā

9.  ṭa-kūṭa suṇṇa-sōṭegaṃ Ukkuḷagāve
10. ya baḍaga-volada holavēreya ho
11. [ṭṭi]kariya keyi ghaḷeya mattaru 4

## 36

1. . . . . samadhigata
2. pañchamahāśabda mahāmaṃ
3. ḍaḷeśvara . . . Nāiāyaṇa
4. . . . . ra pratipanna
5. . . . . Gāṃgēya paranā
6. ri-sahōdara . . . . .
7. . . . .
8. . . . . nāmāṃkita . .
9. . . . . Aparādityadēvana
10. . . . . tirada baḷiya tirtthada
11. . . . .
12. . . . . pārvvarggaṃ .
13. . . . . bhāgada siddha
14. . . . . pū .
15. . . . . śilāśāsane<sup>1</sup>

## 37

- 1.<sup>2</sup> . . . . .
2. . . . . Veṇṇamayyaṇā
3. yakaru māḍisida [kē]śa
4. [va]devara nivedyakke sarvvana

5. masyavāgi koṭṭa yeraḍu ma
6. . . . .
7. seya . . . . . koṭṭaiu

## 38

1. 'amkadoḷu matta 5 adakke va
2. riṣa nibamdhadiṁ tiḡuv-aruva
3. ṇa kariya dramma 5 bāvi
4. yiṁ mūḍa oṁbattu kayi ma
5. nova pratipāḷisuvā
6. *Sāmānyō-yam dharmmasētur-ṇi*
7. pāṇām kāḷē kāḷē pāḷaniyō
8. bhavadbhiḥ Sarva ān-ētān-bhāgina[ḥ-pā]
9. ti(rtthi) vēmḍrān bhūyō bhūyō
10. yāchatē Rāmabhadraḥ || Savadattaṁ
11. paradattaṁ vā yō harētu va
12. suṁdharā Shashṭi-varīṣa-sahasrā
13. ṇi viśṭhāyām jāyātē kri
14. miḥ | I dharmava nō
15. ravan-aḷidavaṁ Vāraṇā[si]
16. yali kavilevaṁ brāhma
17. ṇana konda pāpaṁ sā[rggu]

## 39

*First face*

1. Ōm namah Sīvāya Namas-tuṁga-śiraś-chuṁ
2. bi -chāṁdra-chāṁara -chāravē Traiḷōkya-na

3. gar-ārambha-mūla-stambhāya Saṁbhavē ||
4. Svasti samastabhuvanāśraya Śrī pṛithvī
5. vallabha [mahārājādhirāja] Kālāmbara
6. puravarādhiśvara suvarṇa-vṛishabhadhvaja
7. . . . . . chakravartti
8. . . . . .
9. . . . . . Kalichōrarasa<sup>1</sup>

### *Second face*

1. mattam Rāmēśvarabhaṭṭarige [vṛitti ]
2. mattam Nīlakamṭhabhaṭṭōpādhyā
3. yargge vṛitti | Chāṁdrabha
4. ṭṭarige vṛitti | Mallidēvabha
5. ṭṭarige vṛitti | Kēśavabhaṭṭa
6. rige vṛitti | Dēhārada Mā
7. yidēvarige vṛitti | Bōḷa
8. gāveyavarige vṛitti | Nā
9. raṇadēva Jōgadēvargge [vri]
10. tti | . . . .<sup>1</sup>
11. vṛitti | Heggade Bhairava[dē]
12. varige vṛitti | Dēhārada .
13. tige vṛitti | . tipura . . .
14. ri . . . ge vṛitti | sāsana
15. barada sēnabōga Daya
16. ṇamge vṛitti | Aṁtu vṛitti 1{2}
17. mattam dēvarige [kari] . . .
18. ḍa-nāḍalu [vū]ralu āya
19. gadyāṇavoṁdu | Jūṁnava



20. ḷigeya sthaḷadalu aṁgaḍi
21. v om̐du 1 Lakkhkhvaṭṭada . . . . 14
22. dēvara naṁdādivigege gā
23. ṇa 3 1 Vaḷagāveyalu tōm̐
24. ṭa 2 1 Juṁnavaḷigeya [ke]ṛeya
25. muṁdaṇa tōm̐ṭa 1 Juṁnaḷigeya
26. sthaḷadalu hoṁge yaḍake 10
27. eleya heḷiṁge ka[ṭṭu] 1 1 hē
28. ḷinalu mūlevatta māna 1 [mo]
29. ṭṭeyalu soḷasa 2 1 bhaṁḍiya
30. lu baḷḷa 1 1 Mattaṁ dēvara ba
31. ḍagala gurugaḷa nivēśa
32. na 10 1 Mattaṁ dēvara baḍaga
33. (ga)<sup>1</sup>lu brāhmaṇa nivēśana 24
34. im̐t-im̐takkaṁ Triḷōchanadēva
35. r-āchāryyaru ॥ Śrī
36. Sāmānyō-yaṁ dharmma-sētu
37. r-nṛipāṇāṁ kālē kālē pālani
38. yō mahadbhiḥ 1 sarvvān-ētan-bhāvi
39. naḥ pārtthuvēṁdrān bhūyō
40. bhūyō yāchatē Rā[ma]cham̐draḥ ॥

*Third face*

41. Bahubhir-vvasudhā bhuktā Dī
42. ḷipa-Sagar-ādibhiḥ yasya ya
43. sya yadā bhūmih tasya
44. tasya tadā phalaṁ ॥ Dānaṁ vā
45. pālanaṁ v-ēti dānā

46. t śrēyō-nupāla  
 47. naṁ dānāt-svarggam-avāpnōti  
 48. pālanād-achyutam padam ||  
 49. Gām-ekām ratnākām-ekām bhū  
 50. mēr-apy-ekam-angulam hata[n]  
 51. narakam-āpnōti yāva  
 52. d-ābhūta-samplavam || Svada  
 53. ttām paradattām vā yō hare  
 54. ta vasmudharām shashṭirvarsha-sa  
 55. hasrāṇi vishṭhāyām jā  
 56. yate kramih || [Im]t-ī vritti  
 57. [ya]nu āvarā va ka  
 58. [la]dalu rājyam geydavaru  
 59. [i] dharmavam pratipaṭi  
 60. [salā]gade ymti dharmakke  
 61. yadda bamdavaru Varanā  
 62. si Gurukshetradalu saha  
 63. sra kapileyam sahasra brahma  
 64. naran-ahda dōsman eyduva  
 65. [ru ||] Brahmana-vritti kalpa  
 66. ghaṭeya mattaru 12 a  
 67. revattaru [ma]di | devālaya  
 68. [va]nu madida Ramnōjana vri  
 69. tti 2 Mayipōjamge vritti [2]  
 70. Śasanavam bareda senabōva  
 71. Dayana || Mamgala mahā Śrī  
 72. śrī  
 73 <sup>1</sup> tidane [tō]take śrī  
 74 hiya ma ve

## 40

Śrī<sup>1</sup>

Lilā-Varāhō jayatu daṁshṭr-āgrē yasya mēdinī  
bhāti tat-kāṁti-rakshārtham<sup>2</sup> vinyas-

āmjana-chitravat<sup>3</sup> || 1 ||

Jayatu jagad-adhiśah Pārvati-jivitēśah  
praṇata-jana-sukh-ēśah sarvabhōg-ārpaṇēśah  
tṛi(tri)bhuvaṇa-bhuvaṇēśo yōga-sīṁdhāv<sup>4</sup>-

adhiśah

sakala-jana-sukhēśō Mallināthō Mahēśam(śah)

|| 2 ||

Vistārayatu Lakshmiṇvō(r-vaḥ) suvarṇa

vṛishabhadhvaṇaḥ |

ta(ya)t-patāk-āṁl-ōddhūta-śatru-tūla

lavam<sup>5</sup> bhuvī || 3 ||

Śrīmad-bhūbhru(bhṛi)t-kulē<sup>6</sup> jātō rRatṭa-

vaṁśa-samudbhavaḥ |

Dēvapāla itī [khyā]tō rājā rājā-śīrōmaṇiḥ || 4 ||<sup>7</sup>

Tasy-ātma-jō-bhavat-srī(ch-chhri)mān

Vikramārka-mahīpatiḥ |

pratāpa-glapit-ārātī<sup>8</sup>-vanitā-nayan-ōtpala[h\*]

|| 5 ||

Tasya putrō-bhavat-srī(ch-chhri)mān Ballāla[h\*]

prithuvīpati[h\*] |

Śrī-Nāgēśa pad āmbhōja-prāsāda-dhana-

garvitā[h\*] || 6 ||

Jagadau(d-dau)rbhāgya-nāśāya śatru-  
 paṁ(pa)ksha(ḥ)-kshayāya cha |  
 mitr-ābhyudaya-rūpāya jātō Ballāla  
 bhūpati[ḥ\*] || 7 ||

Kavi(pi)dhvajā-labdha-varaprasādaḥ  
 pratyarthi-pru(pri)thvīpatibhirvivādaḥ |  
 saṁgrāma-raṁgē vijit-aika-bāhō(huḥ)<sup>9</sup>  
 Ballāla-bhūpāla-jayapravādaḥ || 8 ||

Utpannō bhuvanaikavira-vibhavaḥ  
 śrī-Vikramarkk-ātmajō  
 bhaktis-sā(śch-ā)para-Chaṁḍikā vi(ni)ja-  
 padē kīrttir-jagad-vyāpini |  
 śakti[ḥ\*] kshmā-paripālanē nija-bhuj-  
 ōtsāḥ-ārjjit-ōrvvi sthirā  
 jātā [ta\*]t-pada<sup>10</sup>-pamkaja-praṇayinō  
 Ballāla-bhūpasya vai || 9 ||

Drupyaḍ-vauri-balipradāna-samayē bhūt-  
 aughā-saṁpritayē  
 saṁgra(grā)mēshv-abhay-ārthunō hy-atithayō  
 jātā hi tē śatravaḥ |  
 Vira-śrī-pariram̐bhaṇ-ōchita-bhujā-vyāpāra-  
 līlā tava  
 śrī-Ballāla-narēṁdra vismayakarī kēśhām  
 na jātā bhuvi<sup>11</sup> || 10 ||

Jayaty-udāraḥ kru(kṛ)ta-sad-vichāraḥ  
 satkīrtihāraḥ samaya-prachāraṁ(rah)

śaṣṭrēvichārō bhuvanaika-viraṁ(rah)  
saṁgrāmadhīr-ōrjjita-satva-sārah ॥ 11 ॥

Ballālabhūpaḥ kula-ratnadīpō  
maṁtraika-rūpō vijaya-svarūpaḥ ।  
Lakshmy-ānurūpō bhuvi vishṇurūpō  
sā[kṣhi]svarūpaḥ kru(kṛi)takru(kṛi)tya-rūpaḥ ॥ 12 ॥

Aṁtaḥpurē janapadē njagēhamātrē garjanti  
garvvagaralāvru(vṛi)ta-maṁḍalikāḥ ।  
Ballālabhūpa-nija-digvijaya-pradhāna-nissāṇa-  
jhaṁjhaṇa-rava<sup>1 2</sup>-śravaṇaṁ na y āvat ॥ 13 ॥

Saṁsāra-sāra-sarasīruha-garbhaj-āsau  
saubhāgya-rōhaṇagīrēr-adhidēvatā vā ।  
lāvaṇya-sāra-maṇi-guṁphita-mālikā vā lōka-  
prasidha(ddha)-nayan-āṁṛita-āhīnī vā ॥ 14 ॥

Kaṁdarppa-bhūpa-jaya-kumjara-vaijanti  
saubhāgya-chūta-vanarāja-vasaṁta-lakṣmīḥ  
Pradyumna-digvijaya-maṁgala-maṁḍana-śrī[ḥ\*]  
śrī-Pushpachāpa-vijay-ōrjjita-chāpavallī ॥ 15 ॥

Dhātrā svakīya-nija-kaśāla-darśanāya  
Kaṁdarppa-darppa-vibhavāya jagadd-hitāya ।  
strīratna-lakṣhaṇa-guṇa-vraja-darśanāya  
sru(sṛi)shṭā [i]yaṁ jagatī Pommalaḍēvik-  
ākhyā ॥ 16 ॥

Kim saubhāgya-guṇ-ōdayī Girisutā kim vā  
Payōdhēs-sutā  
Kim v-Ēmdōḥ kuladēvatā kim-athavā  
Kāṁdarppa-śaktiḥ parā ।

kim kshatr-ānvaya-vīrakirttir-athavā  
 trailōkya-ratn-ōnnatī(h)  
 r-yukt-āsau bhuvi vīrapaṭṭamahishi  
 Ballālabhūpa-priyā || 17 ||

Śrīvatsa-vaṁśē vipulē jātō lōka-viśēshakah  
 vaṁśāvali-sthitō Bhīmaḥ sū(su)vṛittō<sup>18</sup>  
 ratnavad-babhau || 18 ||

Tasya putrō-bhavat-sri-(chehhri)mam  
 nsri (mān Śri)patir-bhuvi viśrutaḥ  
 Sitikamṭhapad-āmbhōja-madhupāna  
 madhuvrataḥ || 19 ||

Mallik-ākhyā sati tasya vīrasūrd-Dēvakī-samā |  
 Chaturas-tanayām(ī ān) lēbhē Śrīpatēr-vikram-  
 ōrjjitān || 20 ||

Teshām jē(jyē)shṭhō-bhavat-sri(chehhri)mān  
 Śrīmad-Dēvachamūpatiḥ |  
 Prauḍha-madhyāsu mugdhāsu<sup>14</sup> nāyaki-  
 nayan-ōtsavaḥ || 21 ||

Bhatī tasy-ānujō marīti Bhīmō Bhāskara-  
 vad-bhuvi(h)  
 guṇinām vallabha[h\*] śrīmān nirdōshābbhiḥ  
 mava(shō Bhīmavat) sadā<sup>15</sup> || 22 ||

Satyavādi kshamā-yuktō dharmma-mūrttiḥ  
 priyamvadaḥ |  
 lakṣhaṇikō guṇa-jē(jyē)shṭha[h\*] śrēshṭhō(shṭhō)  
 Bhīma-chamūpatiḥ || 23 ||

Kalpavṛi(vṛi)ksha iv-ābhāti Bhīmadēvaḥ sadā  
 bhuvī ।  
 arthit-ārtha-pradō nityam vibudh-ānamda-  
 dāyakaḥ ॥ 24 ॥

Yāt-ōntaraṅga-mamtrēshu upadēshṭā  
 hitam prabbōḥ<sup>16</sup> ।  
 Ta[sy-ā]mātya-padam prāptō Bhīmō Bhīma-  
 prasadataḥ ॥ 25 ॥

tasyānujō-bhavat-sri(cchhri)mān-  
 Arasayya<sup>17</sup>-chamūpati[h\*] ।  
 Ahit-āpakriyā-dakshō dānē tyāgē<sup>18</sup> chatur-  
 bhujah ॥ 26 ॥

Dharmarāja-samah kōpē<sup>19</sup> prasādē Dhanad-  
 ōpamah ।  
 Savitrā tējasi samah sām̐tāḥ-Amṛita  
 didhitiḥ<sup>20</sup> ॥ 27 ॥

Bru(Bṛi)haspati-samō mamtrē sāhasē  
 Bhārggav-ōpamah ।  
 gāmbhīryē sāgara-samah sthāirje(yē)  
 mēsur-iv-āparaḥ ॥ 28 ॥

Chakāra matimām̐nvī(mān vi)rō dēvatāyatane  
 matim ।  
 sarvakāmapradō dēvō Mallināthō pratishṭi  
 (shṭhi)taḥ ॥ 29 ॥

Uddam̐ḍa-daṁḍanāthānām mada-kham̐ḍana-  
 pam̐ḍitaḥ |  
 dōrddam̐ḍa-mam̐ḍalēn-aiva Chāvum̐ḍa[h\*]  
 chaturō-bhavat || 30 ||

Īśvar-ōktō yathā [Bhriṁ](bhṛiṁ)gis-tath-  
 ēyaṁ vasudhā priyā |  
 Tasmād-abhūd-viśēsho-sau [Bhriṁ]  
 (Bhṛiṁ)gavall-iti sam̐jnayā<sup>21</sup> || 31 ||

Ārādhyē vipulē purē jana-sukh-ānaṁḍa-  
 pragalbhe śubhe  
 prāsādādy-upalakshitē cha vipaṇi-  
 śrēṇiprajushṭe dhruvē |  
 Kā[lē] Kalpita-sam̐kha-bhēri-ninadē hōm-  
 ānal-ōdbhāsītē  
 sarvasthāna-viśēshak-ōttara-diśi prāsāda-  
 sam̐sthā kru(kṛi)tā || 32 ||

Pras̐asti vasudhām virō varit-āri<sup>22</sup>-kulōdayaḥ |  
 tēna rājanvatī jātā bhūdēvair-bbhūshitā  
 cha bhūḥ || 33 ||

Sastā pras̐astis-tasy-aiva<sup>23</sup> [h\*]

Svasti samasta-pras̐asti-samavēta-bhēri-nissāṇa-  
 m̐ḍam̐ḍa-kāhala-sam̐kh-ādi-samadhigata-paṁcha-  
 mahāśabd-ālam̐kār-ālam̐kri(kṛi)t-āgaṇya-puṇya-sam̐-  
 bhavaḥ || 1 || Sakala-Bhuvana-sāmīājy-ōnnati-laksha-  
 ṇa-sahasra-phala-bhōga-bhāga-yuktāḥ (ktaḥ) || 2 ||  
 rRaṭṭa-kula-kamala-mārttam̐ḍa[h\*] pracham̐ḍa-pra-



tibhaṭṭa(ṭa)-subhaṭṭa<sup>24</sup>(ṭaḥ) Karnnāṭak-ādi-maṁḍa-  
 lika-vēśyā-bhjaṁga[h\*] || 3 || Nija-bhuja-bal-ōttuṁ-  
 ga[h\*] sāhasika-raṁga[h\*]<sup>25</sup> pratibhaṭa-mada-bhaṁ-  
 ga[h\*] chaushashṭi-kalā-prasaṁga[h\*] Kanaka-sīkhar-  
 ōttuṁga[h\*] kirtti-kāmtā-prasaṁga[h\*] chatura-yuvati  
 jana-manō-nartan-aika-raṁga[h\*] vaṁḍijana-stuti-  
 prasaṁga[h\*] || 4 || Vipra-augha-pradatta-Rug-Yajus-  
 Sām-Ātharvaṇ-ōkt-āśīrvāda-śata-sahasra-dhra(dhṛi)t-  
 ōttam-aṁga[h\*] [ya]jana-prasaṁga[h\*] || 5 || Śrī-Nāgē  
 śvaradēva-pad-āmbhōja-bhriṁ(bhṛiṁ)ga[h\*] bhuja  
 bal-āpā(sā)dita-Vira-lakshmi-prasaṁga[h\*] || 6 || Śrī-  
 Ballālabhūpa[h\*] Pushpachāpa-rūpa[h\*] Kāmini-jana-  
 Manōraṁjan-aika-rūpa[h\*] ripubala-kṛi(kṛi)tāmtarūpa  
 [h\*] || 7 || Kavim(pi)dhvajādēvi-pad-āmbhōruha-valla  
 bha[h\*] bhaya-lōbha<sup>26</sup>-durllabha[h\*] chatur-udadhi-  
 mēkhal-ēlā-vadhū-vallabha[h\*] || 8 || Śrīmad-Āmard  
 dakapuravarēśvara[h\*] paṭṭamahishi-Pommakarāṇi  
 . . dhīśvara[h\*]<sup>27</sup> sakala-sāmrājya-lakshmi-lakshaṇ-  
 ādhīśvara[h\*] saubhāgy-ēśvara[h\*] parapur<sup>28</sup>-ādhi  
 śēśvara[h\*] shōḍaśa-vidha-yāchaka-jana-pōshaṇ-ādhi  
 śvara[h\*] || 9 || Pratyarthi-maṁḍalika-maṁḍali-maṁ-  
 ḍana-pratibimbīta-nakha-maṁḍala[h\*] udṛitt-ārāti-  
 bhū-bhṛit-kula-paksha-chechhēdan - ākhaṁḍala-pra  
 namita-ripu-maṁḍala[h\*] anēka-daṁḍādhiśa-maṁḍit-  
 ōrvi-maṁḍala - bhūshittā(t-ā)nēka-bhūshaṇa-maṁḍa  
 na[h\*] puṁḍarika-chehbāy-āśraya-vidāmbita-ripu-  
 maṁḍala[h\*] || 10 || Karnnāṭi-Karōda[chechha-chehā]  
 marānilā(la) narttita-kshirōdōshṇiśh-āṁchala[h\*] || 11 ||  
 Āmdhra<sup>29</sup>-puraṁdhrikarōdaṁsa vyajan-ānil-āpahṛi  
 ta-lalāṭa-sthita-prasvēda-sukha-phalaḥ Kāśmīri-ku-

cha-kumbha-kumkuma-pamk-alamkri(kṛi)ta-kula-va  
ksha-sthalaḥ || 12 || Srim(śrīm)gāra-gurn-Gurjjarī-  
Karōdamśa-mauktika-nakshatramāl-ālamkṛit-ōrastha-  
lah<sup>30</sup> Mahārāshṭri-manōhara-kara-kamal-āṅgulī-vi-  
mṛidita-pādapallavaḥ || 13 || Dīm̐bha-bhāva-pratha-  
ma-lila-kṛiḍā-chchhalēna pa[ia]<sup>31</sup> rāja-ājya-lakshmī-  
sambhōga-pragalbha-vibhav-ōdayaḥ || udvru(dvṛi)tt-  
ārāti-mam̐ḍa . . manōbhava<sup>32</sup>-smarya-smara-hara-  
pamchānanaḥ śaraṇ-āgata-mam̐ḍalika-mam̐ḍali-manō  
rama-vibhava-pradāna-pamchānanaḥ Am̐dhra-mam̐ḍa  
lika-matt-ēbha-mada-bhaṁga-pamchānanaḥ uddam̐-  
ḍa-vairi-hṛit-kavāṭapāṭana<sup>33</sup>-supa . sakirtti-kēsara . .  
tṭahāsa-pamchānanaḥ nānā-vidha-vibudha-tati-stuti-  
prā[pta]-pamchānanaḥ || 14 || Ari-biruda-sāmaṁta-  
Nārāyaṇa[h\*] Mailugi-mam̐ḍalika-rājya-pratishṭhāchā  
ryō Yādava-rājya-sthairy-āchāryō[grā ?] iva hal-āgra  
. . haraṇā . . vāsi-vahala-pēshaṇ-āchāryaḥ samgrāma-  
trast-ārāti-bhūbhru(bhṛi)t-sam̐gha-prāṇa-trāṇan-āchā  
ryaḥ || 15 || Pūrva-dig-āsrita-kshatra-kul ōparjjit-  
ōpāyana grahaṇa-prita-manāḥ Dakṣiṇa-dig-āsrita-  
pratipaksha-kshatra-kula-śikshā-daksha-dakṣiṇa-bhu  
jaḥ Paśchima-dig-āsrita-bhūpāla-bhōg-āharaṇa-pra  
galbhaḥ Uttara dig-āsrita-rāja-[bhāji]ta-pura-var-  
ōchchāṭana-su[bhaṭa]-pratāp-ōdayaḥ sapt-āś[ai][h\*]  
sapta-saptir-iva bāṭ-am̐dhra<sup>34</sup>-tamastōma-vināśana-  
paṭu-prabhāta-pratāp-ōdaya-prasārta-karaḥ kuksha  
tra-sēvā-samparkka-kalam̐ka-pam̐ka - prakshālanāya  
samgrām-āgata-subhaṭ-augham-ajasra<sup>35</sup>-dhārā-jalai  
[h\*] vimali-kṛit-ōttama-karaḥ Jayaśrī-pāda-padm-  
ālaktak-ālamkri(kṛi)ta iva bhrājishṇutara<sup>36</sup>-vāri-

vārit-ārāti-saṁgh-ōnnata-karaḥ Vira-lakshmi-nartt  
 an-aika-raṁga-saṁ grāma-raṁga-raṁjana-vyākīrṇa-  
 [vyā] . kō . rāti-vaṁdana padm-ōtkara-karaḥ śatru-  
 śarir-ōttha-śastra-kshataj-āruṇa-jalasamsikta-turaga-  
 khura-kshuṇṇ-āji-bhrājita-āji-vāraṇa-narō-tpala-śa  
 ta-sahasr-ālaṁkri(kṛi)ta<sup>37</sup> -karaḥ utkaṭa-sphuṭa vāch  
 āṭa-kravyāda-pratōshaṇa-prasādhita-ka[raḥ] nru(nṛi)  
 tyat-kābam(dh-ā)kshita - ōshṇa - rakt-āsvāda-mata  
 (tta)-piśācha-chaya-saṁgama-baṁdhu-baṁdhura-ka  
 raḥ<sup>38</sup> Jaya-vadhū-hṛidaya-sthita-taraḥ-āruṇa-maṇi-  
 chohhāyā-chohhalēna manōnurāga-pradarśana-parām-  
 ālōkya<sup>39</sup> priti-kāṁṭakit-ōttama bhōgi[ta]-karaḥ vai  
 ri-vadhū-vadan-ābja-lakshmi-haraṇa-pragalbha-niśāka  
 raḥ ripu-kāṁtā-nayan-ōtpala-prabhā-haraṇa-prakaṭi  
 ta-dinakaraḥ pratāp-ānala-pradagdha-hṛida-sthita-  
 priyatama-prāṇa-trāṇan-ōdyukta- mugdh-āri<sup>40</sup>- vad  
 hū-nayana-jalapravāha-prasā(sā)dhita-karaḥ saṁpūr  
 ṇṇ-ārtha-pradān-ōna(nna)<sup>41</sup> ta-karaḥ Śiva-saṁsparśa-  
 pratishṭhita-sakala-saṁpat-saṁpādita-karaḥ sakala-  
 saṁpat-sarōjini-vikāsa-prabhāta-bhāskar-ōdayaḥ ity-  
 ēvam-ādi-guṇa-gaṇ-ālaṁkri(kṛi)ta-śrī-Ballāla-bhūpā  
 lēna pradattā bhū[h\*] || chha ||

Sakād-ārabhya sāhasra-trayōdaśa-śattō(tō)ttarē  
 saṁvatsarē Virōdhakru(kṛi)n-Māghē Nāga-dinē Gurau  
 sitē pakshē Chaitra-paitr-ām(am)ga<sup>42</sup>-raṁga-pra  
 bhōgāya khaṁḍa-sphuṭita-saṁvidhānāya chatvāriṁśa-  
 ni(nni)varṭtana-saṁkhyākā bhūr-Mallikārjunadēvāya  
 dakṣiṇasyām dāśi uttara-digu(dig)bhāgē śrī Sidhē  
 (ddhe 'śvai)adēvāya vimśati nivarṭtana-saṁkhyākā bhū

[h\*] śrī Sidhē(ddhē)śvara-Mallikārjunadēva-pratiba  
 dha(ddha)-maṭha-saṁnīdhau gaṁdhavāha-diśi tṛi(tri)  
 kāla-pūjā-saṁvidhānāya tat-tad-ru(d-ṛi)tu-prabhava-  
 prasav-ārtham mālākāra-nivarttanam-ēkam kramuka-  
 vikrayē prati-nishkam kramukam-ēkam dātru(tṛi)-  
 pratigri(gṛi)hitru(tṛi)shu prati-paṇyē pūrṇa-pushpa-  
 paṇikā gri(gṛi)hitavyā tata(tat-ta)d-dvāra-kru(kṛi)ta-  
 tilayaṁtra(trē) prakalpita-pradīpāya taila-paṇikā  
 grāhyā Sidhē(ddhē)śvara-pradīpāya Saurivārē prati-  
 tilayaṁtrē paṇikā grāhyā Mallikārjunadēv-ōpahāra-  
 dravy-ānayanē kalpita-balivarddāḥ daśa-saṁkhyābāḥ ||  
 Bārasa-grāmē<sup>43</sup> mahārāja-śrī-Ballāladēva-Poma  
 (mma)karāṇi-pradatā(ttā) vṛiti(vṛitti)r-ēkā Sidhē(ddhē)  
 śvara<sup>44</sup>-Mallikārjunadēvayō[h] Pōharagrāmē vṛiti(vṛi-  
 tti)r-ēkā viṁśati (viṁśati)<sup>45</sup>-nivarttana-saṁkhyākā ||  
 Junavaṇi-vishayē nishkasya pādām-ēkam grām-ānu  
 grāmē [Vam]tagūr-ōpasthita-kardalēya-samudra-taṭā  
 ka-taṭē kalama-kshētra<sup>46</sup>-nivarttana-(dvayaṁ Malli-  
 kārjunadēvāya pātra-pāula<sup>47</sup> saṁvidhānārtham Kara  
 kari-grāmē chatvāriṁśa-ni(nni)arttanam [h\*]

Dātā Ballālabhūpō-sau kirtti-sāgara-

chāṁdramāḥ

Tat-kara ʔpariśa(rśa)jā lakshmi[h\*] varddhatē

ridhi(vṛiddhi)mattarā || chcha || || 34 ||

Svasti yama-niyama-svādhyāya-dhyana-dhāraṇa-  
 mō(mau)n-ānushṭhāna-japa-samādhi-śīla-guṇa-saṁ-  
 pa(pain)na[h\*] sakal āgama-kalā-kalāpō kuśala[h\*]

Kālāmukha-dīkshā-pratishṭā(shṭhā)chārya[h\*] śrī  
 Tri(Tri)purāmtakadēva-pād-āraviṃda-vaṃdana-rata  
 [h\*] sapt-ādhika-sapta-[ta]ti-maṭhānāni-adhipō<sup>48</sup>  
 vṛati[|| ]

Kālāmukha-makhāchārya<sup>49</sup> Kālēśvara iti  
 smṛitah |  
 tan-mantra-dīkshā-prabhavō nivishṭa<sup>50</sup>[h\*]  
 Tri(Tri)purāmtakē || 35\* ||

Vaṃdyaḥ Kalyāṇaśakt-iti vikhyātō bhuvanatrayē  
 tasmādi(d-di)kshā-vidhānēna jāta(tō)  
 pañchamukh-ōnmukhaḥ  
 pañchabrahmā(hma)-japābhyāsā(tu)d-  
 Brahmarāsīr-abhūt-tataḥ || 36\* ||

Tasmai śrī Sidhē(ddhē)śvara-Mallikārjjunadēva-  
 maṭhāchāryatvaṃ Brahmarāsīdēvāya  
 dattaṃ[||]<sup>51</sup>  
 Ta[t-pu]tīō Bhōjaraśi[h\*] || cheha ||

Sāmānyō-yam dharmmasētur-nṛipārāṇāṃ  
 kālē kālē pālaniyō bhavadbhūḥ |  
 sarva(rvā)n-anyān bhāvina[h\*] pārthivēṃdrān-  
 bhūyō bhu(bhū)yō yāchatē Rāmachandraḥ || 37\* ||

Mad-vaṃśajā vā para-pārthiva-vaṃśajā vā  
 pāpād-apēta-manasō bhuvi bhūmipālāḥ |  
 yē pāla(h)yaṃtī mama dharmmam-imam  
 samastam  
 tēbhyō mayā virachit-ōmjalir-ēsha  
 mūrdhnā<sup>52</sup> || 38\* ||

Āsid-iyam pūra rāja[n\*] Dilipa-Nahū(hu)  
shasya cha ।

Yayātēr-Ambarishasya Māmdhātur-  
Bharatasya<sup>53</sup> cha ॥ 39\* ॥

Anyēshām cha sahasrāṇām tām(tān) na  
samkhyātum-utsahē ।  
tēbhyas-svayāpi samprāptā {śru}tas-cha-ānyō  
bhavishyati<sup>54</sup> ॥ 40\* ॥

Tasmād-ēnām-mahārāja rājā[nō] mada-  
mōhitāḥ<sup>55</sup> ।  
na prayachchhamti viprēbhyō dattām-  
anyē haraṁti cha ॥ 41\* ॥

Pūrvva-dattām dvijātibhyō yatnād-raksha  
Yudhishṭhira ।  
mahīm mahimatām śrēṣṭha dānā-chchhī-  
ṇupālanam ॥ 42\* ॥

svadattam paradattam vā yō harēta  
vasumdhāram ।  
shashṭir-varśa(rsha)-sahasāṇi viśṭhāyām  
jāyate krimiḥ ॥ 43\* ॥

shashṭirvarśa(rsha)-sahasrāṇi sa(sva)rggē  
tishṭhati bhūmidah ।  
Āchchhētā ch-ānumamta cha tām(tā)ny-ēva  
narakō vasēt ॥ 44\* ॥

vidita-sakala-tatvō(ttvō) Gauḍa-yōginidra-  
vamdyah

kru(kṛi)ta-sasamaya-chatu[rshv-ē]kadiksh-  
aika-tirshṇutu<sup>56</sup>  
vyapagata-bhava-bhāva(vō)<sup>57</sup> bhām(bhā)ti  
lōkē prasidhāḥ(ddhaḥ)  
jana-janita-janānām trāṇanē hētu-bhūta(taḥ)  
॥ 45\* ॥

saṁsthā sapta-kru(kṛi)ta-kru(kṛi)tā . . sva-vi  
[ryā]gachha(chchcha)lā . mapā  
nityaṁ tarka-vitarkit-ōnnata-mati . . svataṁtra-  
prabhuḥ |  
tat-putra[h\*] śruti-tarka-taṁtra-kuśalaḥ  
kāvyādi-nāṭy-āvadheḥ<sup>58</sup>  
vēttā Gauḍamuniṁdra-maṁtra-nichayaṁ  
Chūdāmaṇi(r-Bhā)skarahaḥ || 46\* ||

Putraḥ Chūḍāmaṇḍēr-ādyā[h\*] sūriḥ sarvajana-  
 priyaḥ ।  
 śrīmad-Īśvaradēvēna kru(hṛi)t-īyaṁ  
 nirmitā śubhā ॥ 47\* ॥

Susidha(ddha)-mamtr-āgama-tattva-vēdi  
 tamtr-aika-siddhō budha-Māyidēvaḥ  
 ātm-ōdbhava(h)s-tasya sudhākar-ōpama[h\*]  
 Śrī-Dēvanāmṇā likhitā suvru(vṛi)ttā ॥ 48\* ॥

**Maṅgala-mā(ma)hā śrī || Līpikāṁdātā Maleyah ||**

## 41

1. Svasti Śrī Sa(śa)ke 1158 Durmushi(khi) samva
2. tsarē Jēshṭa (Jyēshṭha) su 1 Ravau ady-ēha  
śrī-Dēva
3. giri-adhisṭhāna śrīmatu Praudha-  
pratāpa-cha
4. kravartti śrī Siṁghaṇadēūni . . . tat-pāda
5. padm-ōpaṇi vi śrī sarvvādhikāri kade . . . pra
6. bhu [Sham]kaṇa sarvvādhikāri Lasha(kha)  
[ṇa]-paṇḍita .
7. yu nīrōpita savada simai a . . .
8. Aradhāpura-mahastha(hāsthā)nē śrī  
Indrēśvara asha
9. ni dra 1[0] sryadēva akshiṇi ma(mā)sa-  
prati dra 2
10. Kēda(dā)radēva dra 2 Bhīmēśva(śva)radēva  
dra 1 Bharatēśva(śva)ra
11. dra [2] Visēśvara<sup>1</sup>dēva dra 1 Nagēsa  
(Nāgēśva)radēva dra 1
12. Sakalēsa(śva)radēva dra 1 Rajēsara<sup>2</sup>dēva  
dra 2
13. Kada[le]ya-Sōmanāthadēva dra 2  
Narasi(sim)gha
14. dēva dra 1 su(Su)bhanārāyaṇa dra 2  
Nagara . . ya
15. . Sujavinayāka<sup>3</sup> dra 1 Chamḍikādēvi
16. dra 1 [dōdga]dacha VI(Vi)nāyaka dra [1] ||  
Kalamēśva(śva)



17. radēva dra || Kasarakalika<sup>4</sup>dēvi dra ||  
[Mam]dira  
18. āyāmala-sidhanatha<sup>5</sup>dēva dra || Ēvaṁ dra  
19. [23] masapрати<sup>6</sup> dhuradira(?) divasi  
20. . . . . masa paḍhapratāpa[dēva]<sup>7</sup>  
21. tēyacha dhrumu(dharama) lōkatō . .  
chaṁḍalu (?)  
22. Maṁgala mahā śrī bāḍi . . . sa<sup>8</sup>

## 42

- 1.<sup>1</sup> Ōm namō Gaṇādhi<sup>2</sup>patayē namaḥ Svasti  
[sri] Sakē || 1201 Vikrama samvatsarē<sup>3</sup>  
ady-ēha | [śrīmatu] Prauḍha-  
2. pratāpa-chakravartti śrī Rāmachamḍradēva |  
vijayō(yi)<sup>4</sup> tata pāda(tat-pāda)-paddumo  
(paḍm-ō)paji(ji)vi | hāthisāhā(ha)ṇi  
Bhāvakadē (||)  
3. va | pradhāna Hēmaḍipamḍita<sup>5</sup> ||  
taṁniropī(pi)ta | nāeku | ka[stu] Sōmadēyō  
(vō) paṁḍita | tasmi[n\*] kālē<sup>6</sup> vartamānē ||  
4. Trētāyugiṁ Rāmu | vanavāsa-prasaṁgiṁ |  
Sarabhaṁgāche ā(ā)sramā āle | Sarabhaṁgā  
prityartha | hē udraṁ[ga<sup>7</sup>] u  
5. daka ushṇa<sup>8</sup> kēleṁ Tadā kālauṇi dēva-  
rachita tirtha heṁ | Hari-Harām prasādeṁ  
Mātāpura-nivāsi | Kaṇva-sā

6. Shā(khā) ! Kau(kauṁ)ḍaṇya-gōtra ! Saraṇu-  
nāeka(l)-suteṁ Mē [gha]dēveṁ sakala-prāsād-  
āraṁbhu kēla ! Tō Rāma-prasādeṁ saṁpurṇa
7. jāla ! Tēyāchā namaskāru ! Harī-Harām  
tētisā dē[vā]lyē dēvatā-gakē<sup>9</sup> ! sakalām  
tirthām nāvākā . mhaṇa !
8. namaskāru ! trikā[la] ! vāchitā vijaiyāhō ||  
..... grāmu<sup>10</sup> || 1 || Madhya-mulavīti<sup>11</sup>  
[rāja]vaṭi || 2 || Ta
9. thā grāmā[chā]<sup>12</sup> dēvā . nayām-sthala || 1 ||  
Vaḍili ..... vidyārthiyā nivēdyā-  
sthala || 1 || [shā]kulivāṁchī ! tathāpa
10. sthala || 1 || Nāva mahusēta ! Tēyāṁchī  
brāhmaṇā ! pa<sup>13</sup> rājamārgēchi ! tathā [tēya]  
che bhaṁgale . karāvēyā sthalēṁ
11. nāvām kāmātu || 1 || Lahaithichā vāṭām || 1 ||  
Adhika-māhēta gēta-ā kārāṇāsī<sup>14</sup> ēka-dōṇi  
saṁvatsara-pārjantā mōḍaleṁ<sup>15</sup>
12. tēmchi karāvām ! maga sēsha ure te kōṭhiyā  
chaṇēyā ! tathā grāmi Unhapa(ka)dēvām !  
Rāmā ! male || 1 || Dashīṇe ! ! purve ! 1 ||
13. Bōthiye ! dōhi dēvām malā || 1 || Sāṁgaviyē  
dōhi dēvā ! malā ! ! Līṁgām dōhi dēvām  
malā || 1 || Kurvaliyē malā ! 1 || tathā stha
14. la ! 1 nāvabōpi Līṁgām sthala ! 1 nāvām  
Pīmpalasēḍā ! Karamḍi sthala ! 1 || kāmātu  
Bōthiyē sthala ! 1 || cha<sup>16</sup>
15. sētā Sāṁgaviyā sthala ! 1 || Nībasēta [pi]  
ṭavade<sup>17</sup> sthala ! 1 || Talēshala Chīmchavali  
sthala ! 1 Pīmpalajai ! Sāṁgavi-stha[la]

16. kamatu Guḍhāsthale | 1 || [Ta]lēshala [mā]pa  
 Sakāragavām | sthala kāmatsu pīṃpalāchā .  
 ghālī<sup>18</sup> sthala | shāpara . . .
17. . . . sthala | Pīpalasēṃḍā | sāvē . ra |  
 . . . . . nāva jirava[li] . | mahasa  
 . . . . .<sup>19</sup>
18. . . chā paṃḍita . . karāvōtā | . . . . .

43

1. . . . rēsvaradēva  
 2. . . . sigapa . . .

44

1. sarasa-kōmala-rasa .  
 2. lavaka . . . . pau  
 3. . . yavadiya . . .  
 4. . . guṇa . . . . .

45

1. Sva[sti] Sri Ārā[dhyā]pura  
 2. . . ke dhāvadēvama . . .  
 3. kara . . hāti . rapa  
 4. . . mahada 1 tape . .  
 5. . . karasiḍāpatā

6. . . . pālate ha l ॥
7. tamashēvya . . . .
8. . rā[ma] . . . .
9. [va]ḍīla . . . .

## 46

1. Ba|a|asā
2. . . sa .
3. |a . . . ra
4. . maṇa dhī
5. . . . 1090
6. sa .

## 47

1. [Hēva] cha stha(sthā)nē Śrī Umṇakēśva  
[rā]che Trētāyugānta śrī Rām-ā
2. vatārānta Śerabhaṅgā-rushīchē jerā . . .  
vimōche
3. nārtha usn-ōdakāche tirtha nirmāna hō .  
una Sīvāla
4. ya sthāpīta jāhālē ho jirṇa va patīta jāhālyā .
5. yāchā jirṇa-uddhāra karanyāsa prabhuchā  
. . la sva-
6. pnāvari jāhālyā [varu]na Śā[livāha]na  
Sakē l . . .

7. Vikramārka śamvat 1756 Śāravari-nāma-  
samvatsarāmta ga .  
8. phaḷi 5801 . prasaṃgi dēvālayā . jirpa-  
uddhāra . . lā . .

## 48

1. Śrī muḷapiṭha-nivāsi niviji . jnā . . Śaka 16  
2. 46 pa . . sada . . [Gō]viṃda . . . . .

## 49

1. Śrī Ganēśāya namaḥ || Śrī-Rēṇukā-charaṇita  
[Sara]bābā  
2. ji bhakta tasya bhāryā nāma Ānamdibāyi  
niramāntara-vā  
3. sa[ya] Śake 1709 Plava(vaṃ)ga nāma  
samvatsarē Kārttika vadya 9

## 50

*First piece*

1. . . . . varaśi . . . .  
2. . . . [bha] rupa . .  
3. jīmā . . . . .  
4. . maḷavāra . . . . .  
5. . purāpaṭavā . . .  
6. vi[ṇa]purīva . . .

7. tīgavi . . . .
8. sāyarijashē . . . .

*Second piece*

1. . . . ta . . . .
2. . pāla . . . .
3. . vata . . . .
- 4-5. effaced
6. pasada . . . . .
7. jī-Nāganātha . .
8. vāya . . . . .



## **IV SUMMARIES OF THE TEXTS**

In this section are briefly given, the main contents of every inscription, including the dates with their English equivalents.

## I

Circa 8th Cent. A. D.

This small inscription in one verse is engraved in characters of about the 8th century A. D., on the pedestal of the image of the Buddha, at Kandhār in Kandhar taluk.

This stanza contains the essence of Buddha's philosophy affirming that all worldly phenomena have their causes which could be restrained from functioning by conscious effort.

## 2

10th Cent. A. D.

This inscription from Kandhār in Kandhar taluk, is engraved on three sides of a pillar. Since its lower half is broken, much of the writing is lost.

It begins with the Praśasti of the Rāshtrakūṭa kings. The extant text takes the genealogy of the family up to Kṛishṇa I. The second face contains grants made to some persons for their services in the temple. These included grants of money and a pair



of clothes to those who recited stanzas in praise of the deity, provision for feeding thirty Brāhmaṇas in the Satra-Śālā near the temple of Kālapriya and provision for the regular supply of oil and salt to the educational institution at Nānditaṭa on the bank of the Gōdāvarī, where the Brāhmaṇas were engaged in studies.

The third face enumerates some more charitable deeds such as the following: (1) Construction of Sarvalōkāśraya-maṇḍapa i.e. a hall providing shelter for the public, equipped with sheets for covering and spreading (Prāvaraṇa and Āstarāṇa) (2) Installation of water sheds to relieve the people from the tormentation of oppressive summer heat, at five places viz., near the Makara-tōraṇa in the palace, at the Yaksha gate "adorned with [the image of the God] maṇḍalasiddhi Vināyaka", in front of the temple of god Kāma near the locality of the chief dancing girls (*pradhāna-rāja-vilosinī pāṭaka*), in the courtyard of the Kālapriya temple and in the above mentioned Sarvalōkāśraya maṇḍapa; (3) Installation of fire places for protecting the helpless people from excessive cold during winter, at five places viz., in the courtyard of Sarvalōkāśraya maṇḍapa, in the courtyard of Maṇḍalasiddhi Vināyaka, in two places near the temple of Kālapriya, in front of the temple of Sagarēśvara on the bank of the lake Jagattunga-samudra and in the vicinity of the Bankēśvara temple to the north of the city; (4) Provision for the supply of grass and fodder to the

bullocks at five places viz., the market of the Gūrjara merchants, the temples of Vīra Nārāyaṇa, Kṛishṇeśvara and Khsētrapāla and "the much frequented market place". Provision was made for spending 50 Drammas every day for maintaining them. Further, 500 Drammas and stipulated quantities of different articles were also granted for the Panchāmṛita-snāna and other services in the temples of Bankēśvara, Chhallēśvara, Gojjiga-Sōmanātha, Tumbēśvara and Tuḍigēśvara.

The date and many other details of this important record are lost with the broken piece of the pillar.

### 3

1047 A. D.

This inscription from Taḍkhēl in Deglur taluk is composed in Kannada verse and prose. It gives the genealogy of the Chālukyas upto Sōmeśvara I. This king is stated to have subdued the rulers of Konkaṇa, Māḷava, Chōḷa, Veṅgi and other regions. Next are introduced two generals of the king viz., Nāgavarma and his brother Mādhava. Their detailed genealogy is given.

Nāgavarma achieved many victories on behalf of the king. He defeated Malla, the ruler of the Vindhya and burnt Sēuṇadēśa. Pleased with the services of this general, the king entrusted him with

the office of the chief of the army. On the occasion of his offering sixteen great *dānas* (*Shūḍaśa-mahādāna*), Sōmēśvara performed the marriage of Nāgavarma and granted him the village Taḍakallu situated in Sakkarage 80. Nāgavarma built here a number of temples in the name of his parents, wife, son, brother and sister and installed a number of other deities. He made grants of land and money from the income from various taxes for the worship of the gods, feeding of the ascetics and students, for the maintenance of the temple servants and for effecting repairs to the temple. These grants were entrusted to Vāgēśvara-paṇḍita of the Kūḷāmukha sect. He also granted land and house-sites, to fiftytwo learned Brāhmaṇas of the place. Merchants like Bhōgisēṭṭi and others granted some money regularly from out of their income.

The record is dated in Śaka 969, Sarvajit, Vaiśākha śu 3, Wednesday, corresponding to 1047 A. D., April 1.

4

1049 A. D.

This epigraph from Eklārā in Mukhed taluk mentions Trailōkyamalla i. e. Sōmēśvara I as the ruling king and is dated in Śaka 97[0] (expired), Virēlhi, Pushya ba. 5, Sunday, corresponding to 1049 A. D., December 17.

It states that on the above date, Kēsīraja, the son of Dāndanāyaka Kaḷidāsaya and Manneya Nakarasa made a grant of land and money to the temple built by Mallagavunda of Ekkalagave, i.e. modern Eklara

5

1050 A D

This inscription from Suggaon in Mukhed taluk, refers itself to the reign of Trailokyaṃalla i.e. Somēśvara I and it is dated in Śaka 97[2], Vīkṛita, Jyeshṭha (Adhika) bhādra, 5, Sunday, corresponding to 1050 A D, May 13, Sunday, f d t 16

It records a grant of land at Ērage to the temple built by Mallagavunda of Ekkalagave. The donor's name is lost

6

1066 A D

This inscription from Eklara in Mukhed taluk, belongs to the reign of Trailokyamalla i.e. Somēśvara I. It is dated in Śaka 988, Parabhava, Pushya śukla 6, Sunday, Uttarayana-samkranti. The details correspond to 1066 A D, December 24 Sunday, f d t 14

It states that Mahasamanta Kīrkhaparasa described as Anaravatiapuravādhiśvara (the lord of Amaravati) made a grant of land and house site to

the temple of Mallēśvara at Ekkalagāve situated in Sakkarage 84. This temple appears to be the same as the one referred to in Nos. 4 and 5 above.

7

11th Cent. A. D.

This inscription from Khānāpur in Deglur taluk mentions Trilōkyamalla i.e. Sōmēśvara I as ruling from Kalyāṇa. It also mentions Daṇḍanāyaka Kāḷi-dāsayya. It records certain grants made by Pergaḍe Chaṭṭapayya and others but the details are lost.

8

1070 A. D.

This inscription comes from Taḍkhēl in Deglur taluk. It refers itself to the reign of Bhuvanaikamalla i.e. Sōmēśvara II. It is dated in Śaka 993 (Current) Sādhārṇa, Pushya ba.5, Friday, Uttarāyāṇa-saṁkrānti. The details correspond to 1070 A. D., December 24.

It introduces a subordinate chief, whose name appears to be Karkarasa. He bore the title Amarāvati-puravarēśvara (i.e. the lord of Amaravati). It further states that a grant of land was made with the consent of the people of Deyigāve and Taḍakallu to the Nigalanikamalla jinalaya constructed by Daṇḍanāyaka Kāḷimayya at Karaḍikallu. The donor probably was Karkarasa. Record is also made of the grant of a

flower-garden and an oil-mill (to the same Jinālaya) by Nāgavarmayya, the Prabhu of Taḍakallu and the Mahājanas. This Nāgavarmayya is obviously the same as the one mentioned in No. 3 above. It was stipulated that the income from these grants should be utilised for the feeding of the Jaina ascetics and for the repairs of the Jinālaya.

## 9

(1078 A. D.?)

First few lines of this inscription from Yēragi in Deglur taluk, are lost. It obviously refers itself to the reign of Vikramāditya VI in whose 3rd regnal year it is dated. The name of the Saṁvatsara is lost but the other details are Kārtika, Amāvāsyā, Solar eclipse. This date appears to be wrong since in 1078 A. D., which was the third year of the Chālukya Vikrama era, there was no eclipse on Kārtika Amāvāsyā. The eclipse did not occur on the said day, in the next two years also.

It records a grant of land to the god of Mūla-sthāna of Agrahāra Ērige by Māṇikabhāṇḍāri, Daṇḍa-nāyaka Chaṭṭapayya. The members of the merchant-guilds (Nagaras) also made arrangements for regular grants of money and other articles at fixed rates on different commodities.

10

1079 A. D.

This inscription from Karaḍkhēḍ in Deglur taluk is dated in the Chālukya Vikrama year 4, Siddhārtha, Pushya śu. 5. Thursday, Uttarāyaṇa-saṁkrānti. The date seems to be irregular. The given tithi fell on December 1, 1079 A. D., which was a Sunday. There was no saṁkrānti on that day.

It records a grant of land by Mahāmaṇḍalēśvara Karkarasa at Karaḍikallu, to the temple of the gods Sōmanātha, Dhōrēśvara, Kalichōrēśvara and Prasanna Bhairavadēva, constructed by him. He also granted (for these temples) the villages Kāvaḷigāve and Ālūru in Avaravāḍi 700 and Bhāyigāve in Sakkarage 60. The grants, meant for the feeding of the ascetics, Brāhamaṇas and students and for the repairs of the temples, were entrusted to Śrī Chandrasēkhara-paṇḍita, who presumably was in charge of these temples.

11

1088 A. D.

This inscription is engraved in continuation of No 10 above. It does not mention any ruling king. It is dated in the year 12, obviously of the Chālukya Vikrama era, Prabhava, Māgha śu. 10, Thursday. The details correspond to 1088 A. D., January 6.

It records that Kalichōrarasa, presumably of the Vahni family, installed the pinnacle (kaḷaś-ārōhaṇa) on a temple probably built by him and granted the village Gāvumḍagāve and some lands and house-sites at Deyigāve, Marikallu, and Koḷanūru. Record is also made of some grants by Rebbaladēvi.

## 12

1101 A. D.

This inscription comes from Hoṭṭul in Deglur taluk. It is written on two sides of a slab but the writing on the second side is badly damaged. It is dated in the Chālukya Vikrama year 26, Vishu, Kārtika śu. 8, Thursday, Uttarāyaṇa-saṁkrānti. The details correspond to 1101 A. D., October 31.

It states Rebbayanāyaka and some of his officers made some grants to the god Traipurushadēva of the school (śāle) at the Agrahāra Ērige, on the occasion of the saṁkramaṇa.

## 13

1102 A. D.

This inscription is from Karaḍkhēḍ in Deglur taluk and is written in continuation of No. 28 below. It is dated in the Chālukya Vikrama year 27, Chitrabhānu, Pushya ba. 5, Monday, Uttarāyaṇa-saṁkrānti.



The date is irregular. The given tithi fell on Wednesday, 31st December 1102 A. D. There was no saṁkramaṇa on that day.

It records that Mahāmaṇḍalēśvara Sāmanta Ṭhakkura made a grant of the village Nēṇilage for the purpose of worshipping the god Svayaṁbhu Sōmēśvaradēva ( of Karaḍkhēḍ ) and for the free feeding and educational purposes. The grant was entrusted to Chandraśekhara-panḍita.

## 14

1110 A. D.

This inscription is from Sagrōḷi in Biloli taluk. It refers itself to the reign of Tribhuvanamalla i.e. Vikramāditya VI who was ruling from Jayantipura. It is dated in the Chālukya Vikrama year 35, Vikṛita, Pushya śu. 13, Sunday, Uttarāyaṇa-saṁkrānti. The details correspond to 1110 A. D., December 25.

It states that Pasāyita Yokkapayya-nāyaka made a grant of land for the worship of Sarvēśvaradēva at Savaravaḷḷi. The grant was entrusted to Brahmarāṣi-panḍita, the priest of the temple. Certain grants made by Muṭṭagāvunḍa, Singagāvunḍa, Sōvagāvunḍa, Mallagāvunḍa and others are also recorded.

Pasāyita Yokkapayya is described as 'Tailapa-dēvana chitta-santōsha' i.e. the favourite of Tailapa-dēva who obviously was the son of Vikramāditya VI.

15

1113 A. D.

This inscription from Karaḍkhēḍ in Deglur taluk is engraved in continuation of No. 13 above. It is dated in the Chālukya Vikrama year 37, Nandana, Phālgua Amāvāśyā, Solar eclipse, Monday. The details correspond to 1113 A. D., March 19, which was Wednesday and not Monday.

It records that the income of the village Ālūru secured as Sāmāntike (fief) by Mahāmaṇḍalēśvara Madanakaṇṇaśa, was granted on the occasion of the eclipse, for the worship of god Sōmēśvaradēva (of Karaḍkhēḍ) and for education.

16

1113 A. D.

This inscription is from Sagrōḷi in Biloli taluk. It is dated in Chālukya Vikrama year 37, Nandana, Phālgua ba. 30, Solar eclipse, corresponding to 1113 A. D., March 19, Wednesday.

It records that Rebbaladēvi made a grant of some incomes to god Sōmēśvaradēva, on the occasion of the eclipse

17

1113 A. D.

This inscription, also from Sagrōḷi in Biloli taluk, bears the same date as the above. It records a regular

grant of money and oil for the Nandādīpa in the temple of god Sōmēśvaradēva. The grant was made by the Gauḍas and other dignitaries of the region.

## 18

1115 A. D.

This inscription is also from Sagrōḷi in Biloli taluk. It is dated in Chālukya Vikrama year 40, Manmatha, Āśvija ba. 5, Sunday. The details correspond to 1115 A. D., July 13, which was a Tuesday.

It states that Paśāyita Okkarasa, an officer of Ballavarasa, made some grants for the offering of god Sarvēśvaradēva of Savaravaḷḷi, the chief town of a division of 24 villages in Bōdana 700. The grant was entrusted to Bammarāsi-panḍita.

## 19

1116 A. D.

This epigraph from Ādampur in Biloli taluk, refers itself to the reign of Tribhuvanamalla i.e. Vikramāditya VI who is stated to be ruling from Jayantipura. It is dated in Chālukya Vikrama year 40, Manmatha, Māgha śu. 7, Sunday, Saṁkrānti, corresponding to 1116 A. D., January 23, Sunday, f. d. t. .04

It is stated in the record that Siripati-nāyaka, the Pergaḍe of Mahāpradhāna, Bāṇasavergaḍe, Maneve-

rgaḍe and Daṇḍanāyaka Anantapālayya and another officer (name lost) of Mahāmaṇḍalēśvari Rebbaladēvi and the Prabhus of Kūḷige made a grant of three Gadyāṇas (every year) for the worship and offerings to the god of Mūlasthāna and for the repairs of the temple. It may be noted that the three Gadyāṇas granted, formed part of the Aruvaṇa or the tax on land.

## 20

1120 A. D.

This Sanskrit inscription in Nāgarī script comes from Sangam in Bilohi taluk. As indicated by the number of verses mentioned here, the epigraph was fairly long but unfortunately it is preserved only in three fragments. The extant portion gives the date only partly, viz Śaka 1042, Āśvayuja, Sunday, Solar eclipse. The Chālukya Vikrama year given and the name of the cyclic year are lost. The existing details however, can be equated with 1120 A. D., October 24.

The epigraph contains the genealogy of the Chalukyas upto Vikramāditya VI but the whole of it is lost. It mentions Mallikārjunadeva, obviously the son of Vikramāditya. Then follows the description of the family of the minister of Mallikārjuna and his sons. Since the inscription is fragmentary it is difficult to get a connected account of the events narrated in it.

21

1120 A. D.

This inscription is also from Sangam in Biloli taluk and it is also fragmentary. This again is a Sanskrit inscription in Kannada characters. This also was a fairly big inscription but only a small portion of it is now available. The extant text mentions Śaka 1042 and Mallarāja who probably is the same as Mallikārjuna of the previous inscription. The object of the inscription was to record a grant of land for educational purposes.

22

1120 A. D.

This inscription is from Hoṭṭul in Deglur taluk. It is dated in Chālukya Vikrama year 45, Śārvari, Āsvayuja Amāvāsyā, Solar eclipse. The details correspond to 1120 A. D., October 24, Sunday.

It states that Birarasa made a grant of toll income of Poṭṭaḷa and Madanūru at the orders of Kāḷeyanāyaka. The grant appears to have been made for the benefit of the god Svayāmbhū Rebbēśvaradēva.

23

1122 A. D.

This lengthy inscription in Kannada verse and prose is from Bimā in Deglur taluk. It is written on

two faces of a pillar. It traces the genealogy of the Chālukyas from Brahmā down to Tribhuvanamalla Vikramāditya VI. Mention is made of his queen Mallanidēvi. Then follows the description of Nāgarāja, the officer of Mallanidēvi and his predecessors of the Vāji family which hailed from Kallakumbhari situated in Avaravāḍi 700, which was a division in Sāyirabāḍa of Kuntaladēśa. At the request of this Nāgarāja, Suggaladēvi, the queen of Vikramāditya VI, made a grant of 15 Mattars of land to god Rēvaṇēśvara. Nāgarāja also made grants of oil mills and land for the lamp, worship and offerings at the temple of Rēvaṇēśvara. It is further stated that Mahāmaṇḍalēśvara Eṇeyamarasa granted the village Nāgarahāḷu for the same diety and the Brāhmaṇas, probably at the suggestion of Kalichōra's wife Rebbaladēvi, who installed the deity.

These grants were made on the occasion of Uttarāyaṇa-saṁkrānti on Sunday, Pushya śu. 5, Śubhakṛit, in Chālukya Vikrama year 47, i.e. 1122 A. D., December 6, which was Wednesday.

## 24

12th Cent. A. D.

This inscription from Karaḍkhēḍ in Deglur taluk is written on two faces of a pillar. It commences with the genealogy of the Chālukyas from Taila II to Vikramāditya VI who is stated to be ruling from

22

1120 A. D.

This inscription is from Hoṭṭul in Deglur taluk. It is dated in Chālukya Vikrama year 45, Śārva Āsvayuja Amāvāsyā, Solar eclipse. The details correspond to 1120 A. D., October 24, Sunday.

It states that Birarasa made a grant of toll income of Poṭṭala and Madanūru at the orders of Kāḷeyanāyaka. The grant appears to have been made for the benefit of the god Svayāmbhū Rebbēśvaradēva.

23

1122 A. D.

This lengthy inscription in Kannada verse and prose is from Bimā in Deglur taluk. It is written on

two faces of a pillar. It traces the genealogy of the Chālukyas from Brahmā down to Tribhuvanamalla Vikramāditya VI. Mention is made of his queen Mallanidēvi. Then follows the description of Nāgarāja, the officer of Mallanidēvi and his predecessors of the Vāji family which hailed from Kallakumbhari situated in Avaravāḍi 700, which was a division in Sāyirabāḍa of Kuntaladēśa. At the request of this Nāgarāja, Suggaladēvi, the queen of Vikramāditya VI, made a grant of 15 Mattars of land to god Rēvaṇēśvara. Nāgarāja also made grants of oil mills and land for the lamp, worship and offerings at the temple of Rēvaṇēśvara. It is further stated that Mahāmaṇḍalēśvara Eṇeyamarasa granted the village Nāgarahāḷu for the same diety and the Brāhmaṇas, probably at the suggestion of Kalichōra's wife Rebbaladēvi, who installed the deity.

These grants were made on the occasion of Uttarāyaṇa-samkrānti on Sunday, Pushya śu. 5, Śubhakṛit, in Chālukya Vikrama year 47, i.e. 1122 A. D., December 6, which was Wednesday.

## 24

12th Cent. A. D

This inscription from Karaḍkhēḍ in Deglur taluk is written on two faces of a pillar. It commences with the genealogy of the Chālukyas from Taila II to Vikramāditya VI who is stated to be ruling from



Kalyāṇapura. This account is followed by the description of the feudatory chiefs of the Vahni family from its very origin. It is stated that the originator of this family rose from the sacrificial fire pit of the sage Agastya. (Cf. No. 33 below.) Hence the family got the name Vahni. Karka of this family constructed the temple of Sōmēśvara at Karaḍikallu.

The second face of the pillar mentions some other chiefs of this family like Kalichōra and his wife Rebbaladēvi. It also mentions the ascetics Chandraśekhara-munipa and Jnānēśayōgiśvara. Since the writing on this face is much worn out, it is difficult to get a clear account of the narration. The inscription is not dated but, as noted above, it belongs to the reign of Vikramāditya VI (1076-1126 A. D.)

25

12th Cent. A. D.

This fragmentary inscription comes from Mukhēd in Mukhed taluk. It mentions the king Tribhuvana-malla i.e. Vikramāditya VI as ruling from his capital Kalyāṇa, but the continuation is lost.

26

12th Cent. A. D.

This inscription from Nārangal in Deglur taluk is also fragmentary. It mentions a subordinate chief

of Tribhuvanamalla i.e. Vikramāditya VI. The chief is described as Amarāvatīpuravarādhīśvara i.e. the lord of Āmarāva ti. Other details are lost.

27

12th Cent. A. D.

This small inscription from Yātālā in Biloli taluk seems to state that the pillar on which it is engraved was a donation of the queen Maleyamati. It is known from other inscriptions that she was one of the queens of Vikramāditya VI.

28

1130 A. D.

This inscription from Karaḍkhēḍ, is engraved in continuation of No. 11 above. It is dated in the 5th regnal year of Chālukya Bhūlōkamalla Sōmēśvara III, Sādhāraṇa, Āśvayuja Amāvāsyā, Sunday, Solar eclipse. The details correspond to 1130 A. D., October 4, which was Saturday.

It records the grant of the villages Gukkāve, Hippaḷagāve and Bōrigāve to god Svayaṃbhū Sōmanātha (of Karaḍkhēḍ) by Mahāmaṇḍalēśvara Eṣeyamarasa. The grant was made in the holy presence of Jnānēśvara-paṇḍita, who was probably the priest of the temple.

29

1130 A. D.

This inscription also is at Karaḍkhēḍ in Deglur taluk. It refers itself to the rule of Bhūlōkamalladēva i.e. Sōmēśvara III who is stated to be ruling from Kalyāṇa. His subordinate chief Mahāmaṇḍalēśvara Eḡeyamarasa was governing the division of 'two two thousands' (Eraḍ-irohchhāsira). It is dated in Chālukya Bhūlōka year 5, Sādhāraṇa, Pushya ba. 9, Thursday, corresponding to 1130 A. D., December 25.

It states that Mahāmaṇḍalēśvara, Ānesāhaṇi Hemmāḍiyarasa, a feudatory of the king, made a grant of the income from the Baṇṇigedeḡe tax of the villages Ālūru, Gavuḍagāve, Kāvaḷigāve, Dayasavaḷige, Gukkāve, Bōrigāve, Nēḷige and Hippaḷagāve, situated in Avaravāḍi 700 and of the village Bhāyigāve in Sakkarage 80.

The grant was made for the benefit of god Sōmanātha, on the auspicious occasion of the Uttarāyaṇa saṁkrānti.

30

1133 A. D.

This inscription is engraved in continuation of No. 29 above, from Karaḍkhēḍ. It refers itself to the reign of Sarvajna-chakravartī Bhūlōkamalla i.e. Sōmēśvara III and states that the king was camping at a place (name lost) for few days, when he was

conducting his northern expedition. It states that Daṇḍanāyaka Śrīdharayya, the Manevergaḍe of the queen Paṭṭamahādēvi, made a grant of his personal income from his fief of the village Bhāyigāve situated in Sakkarage 80. He was in charge, as Sāmanta, of the two divisions of Avaravāḍi 700 and Bōdana 700.

The grant was made for the worship of god Sōmanātha, for the repairs of the temple and for imparting education.

The record is dated in the 7th regnal year of the king, Paridhāvi, Śrāvaṇa Amāvāsyā, Wednesday, Solar eclipse. In the year Paridhāvi, the given tithi fell on August 12, Friday, 1132 A. D. There was no eclipse on that day. But in the next year Pramādi, the details regularly correspond to August 2, Wednesday, 1133 A. D., when the eclipse occurred. This seems to be the correct date of the record.

### 31

1134 A. D.

This inscription from Yēragi in Deglur taluk, belongs to the reign of Sarvajna-chakravartī Bhūlōka ualla i.e. Sōmēśvara III, who is stated to be ruling from Kalyāṇapura. It is dated in the king's regnal year 9, Ānanda, Āshāḍha, Amāvāsyā, Monday, Solar eclipse, corresponding to 1134 A. D., July 23

It states that on the auspicious occasion of the eclipse, the Mīhājñis of the Agrahāra Ērige, the

Prabhus, the Managing body (Ghaṭe) of the School, the Mahājanas of Brahmapuri, the Prabhus, Nakharas, and all residents of Ērige, Taḍagūru, Sirimalige, and Bavaragāve agreed to make certain grants for the temple of Kēśavadēva built by Veṇṇamayya-nāyaka, the son of Gōvindarasa. At that time, Ācharasa the brother of Veṇṇamayya-nāyaka, the Mahājanas, Prabhu Viṣṇudēva and others also made grants of land for the worship and offerings to the god Kēśavadēva, for the maintenance of the priest and for the repairs and white-washing of the temple.

32

1138 A. D.

This inscription is also from Yēragi in Deglur taluk. It belongs to the reign of Sōmēśvara III and is dated in his regnal year 13, Kālayukta, Bhādrapada ba. Ēkādaśi, Thursday, corresponding to 1138 A. D., September 1.

It states that, on the specified date Mahāmaṇḍalēśvara Eṇṇamarasa made a grant of land and house-site at Ukkūḷagāve. The purpose of the grant was to offer worship, for the feeding of the temple priest and to effect repairs etc. to the shrine of Kēśavadēva built by Veṇṇamayya-nāyaka in the the Nakharēśvara temple at Agrahāra Ērige. This shrine is evidently the same as the one mentioned in the previous inscription.

Record is also made of the grants of money from the toll income by the tax-officers and the merchants, and flower-plants by Sōvarasa.

33

11th Cent. A. D.

This Sanskrit inscription in 43 verses is from Hoṭṭul in Deglur taluk. It is written on two sides of a pillar. It is not dated but it can be ascribed to the period of Chālukya Sōmēśvara II (1068-76 A. D.).

After invocation to god Śiva, the epigraph describes the hermitage of Agastya as situated on the mount Kailāsa on the banks of the river Vanjarā i.e. Mānjrā, a tributary of the Gōdāvarī. This is followed by the description of the Vahni or the Pāvaka family. It is stated that the originator of this family, Mānasiddhi, rose from the fire-pit of the sage Agastya to recover his sacrificial cow, which was stolen away by some wicked people (Cf. No 24 above for a similar description). Dhōrarāja of this family appears to have taken a leading part in the fights between Chālukya Taila II and Paramāra Munja. His son was Uttama and Uttama's son was Kalichōra. Kalichōra's son was Arga whose eulogy is contained in the next few verses.

The record then narrates that Siddhugi, a friend of Arga built a temple of Śiva called Siddhēśvara

at Kalyāṇa, the capital of Chālukya Sōmēśvara. Arga, here called Raibhēya, arranged for the regular collection of money i.e. a Dramma and a Nishka from each of the thousand villages of which he was the chief, for the benefit of the temple. He also got this inscription engraved on Kārtika Pūrṇimā.

In one of the verses that follow, the composer says that the poet is the real friend of the kings because he makes them immortal by his compositions. The last line in prose says that Lakshmaṇa wrote this record.

34

1148 A. D.

This inscription from Karaḍkhāḍ in Deglur taluk is engraved in continuation of No. 15 above. It is dated in the 10th regnal year of Jagadēkamalla II, Vibhava, Vaiśākha Amāvāsyā, Tuesday, Solar eclipse. The details correspond to 1148 A. D., May 19, Wednesday. There was no eclipse on that day. But on Chaitra Amāvāsyā in the same year, which was a Tuesday, (April 20) there occurred the eclipse.

It seems to record some grants on the occasion of the eclipse, by a Mahāpradhāna, Manevergaḍe and Tantrad-adhishṭhāyaka. The name of the donor and the details of the donation are all lost.

## 35

1149 A. D.

This inscription comes from Yēragi in Deglur taluk. The earlier portion of it, which obviously contained the name of the ruling king, is lost. It may be ascribed to Jagadēkamalla II. The extant text states that Mahāmaṇḍalēśvara Eṇeyamarasa made a grant of land for the worship and offerings to the god of Mūlasthāna and for the repairs etc. of the temple at Sarvanamasyad-agrahāra Ērige.

The grant was made in the cyclic year Śukla, Pushya, śu. 8, Friday. The Śaka or the regnal year is not given. But it may be equated with 1149 A. D., December 9, f. d. t. .12, when the Śaka was 1071.

## 36

12th Cent. A. D.

This inscription from Yēragi in Deglur taluk is fragmentary and the writing on it is effaced. It mentions Mahāmaṇḍalēśvara Aparādityadēva. It belongs to the 12th century A. D.

## 37

12th Cent. A. D.

This inscription from Dēvāpur in Deglur taluk is also fragmentary. It records a grant of land for



the offerings at the temple of god Kēśavadēva built by Veṇṇamayya-nāyaka. He is obviously the same as Veṇṇamayya-nāyaka mentioned in Nos. 31 & 32 above. It belongs to the 12th century A. D.

38

12th Cent. A. D.

Only the concluding portion containing reference to some grants of land and money and the customary verses at the end are preserved in this fragmentary inscription from Māvuli in Mukhed taluk. It also belongs to the 12th century A. D.

39

12th Cent. A. D.

This inscription comes from Junni in Biloli taluk. It is engraved on three faces of a pillar but the writing of the first face is badly damaged. It refers itself to the reign of a Kalachuri king as indicated by the titles Kāḷānjara-puravarādhīśvara and Suvarṇavṛishabhadhvaja. His name however, is not visible. Mention is also made of Kalichōrarasa who seems to be the same as the chief of that name belonging to the Vahni family. The second face enumerates grants of land to various individuals and for the worship of the god, probably at Junnavaḷige i.e. Junni the find-spot of the inscription. The third face contains the customary verses.

40

1192 A. D.

This inscription in Sanskrit prose and verse comes from Ardhāpur in Nanded taluk. It is dated in Śaka 1113, Virōdhikṛit, Māgha śu. Nāgadina i.e. Saptami, Thursday, corresponding to 1192 A. D., January 23. After the invocatory verses it introduces a family called Raṭṭa and the chief Ballāla belonging to this family. Ballāla's father and grand-father were Vikramārka and Dēvapāla respectively. This is followed by an eulogistic account of Ballāla and his queen Pommalaḍēvi. Next is introduced a family called Śrīvatsa and its members. Bhīma of this family was a minister of Ballāla. His two younger brothers Arasayya and Chāvunḍa also appear to have been in the service of Ballāla. This Chāvunḍa built a temple at Ārādhyapura (i.e. modern Ardhāpur) and installed the deity Mallinātha.

This narration is followed by a prose passage, consisting of the Praśasti of Ballāla. Among his numerous epithets given here, more important are Mailugi-maṇḍalika-rājya-pratiśṭhāchārya and Yāda varājya-sthairyāchārya which mean that he helped Mallugi II of the Sēuṇa or the Yādava dynasty, in stabilising his power.

Next passage, also in prose, details the grants of land and money made for the worship and offerings to the gods Mallikārjuna (same as Mallinātha above) and

Siddhēśvara. The grant-lands were situated at Ārādhya-pura, Bārasagrāma, Pōhara-grāma [Va]ṁtagūru and Karakari-grāma. A portion of these lands was meant for the person who was to regularly supply seasonal flowers to the god. Arrangements were made for the payment of money on the sale and purchase of arecanuts and from oil mills, for the lamps at the Siddhēśvara temple. 10 Bullocks were also allotted for bringing offerings to god Mallikārjuna. It was also arranged to collect  $\frac{1}{2}$  Nishka from every village in the Junavāṇi division. It is further added that the Maṇḥas attached to the Siddhēśvara and Mallikārjuna temples were placed in charge of the Kālā-mukha ascetic Brahmarāsidēva.

The text of the inscription was composed by Īśvaradēva the son of Chūḍāmaṇi. It was written on stone by Śrīdēva the son of Māyīdēva. It was engraved by Maleya (probably same as Kannada name Mallayya).

41

1236 A. D

This inscription also is from Ardhāpur in Nanded taluk. It is dated in Śaka 1158, Durmukhi, Jyēshṭha śu. 1, Sunday, corresponding to 1236 A. D., May 7, Wednesday but not Sunday.

It mentions Singhaṇadēva as ruling from Dēvagiri, and records regular grants of money for the benefit

of the deities Indrēśvara, Kēdāradēva, Bhīmēśvara, Viśvēśvara, Nāgēśvara, Sakalēśvara, Rājēśvara, Sōmanātha, Narasimha, Śhubhanārāyaṇa, Vināyaka, Chaṇḍikādēvi and others. These grants appear to have been made at the instance of Sarvādhikāri Saṁkaṇa and Sarvādhikāri Lakhaṇa-panḍita, the subordinates and of the king.

## 42

1280-81 A. D.

This inscription from Unkeśvar in Kinwat taluk belongs to the reign of the Sēuṇa King Rāmachandra. It is dated in Śaka 1201, Vikrama. Other details are not given. The given year corresponds to 1280-81 A. D. It mentions the king's subordinates Hāthisāhaṇi (Sk. Hastisāadhanika) Bhāvakadēva and the Pradhāna Hēmāḍi-panḍita, and their officer Sōmadēva. It is then stated that when in Trētāyuga, Rāmachandra was in exile (Vana-vāsa), went to this place of the Āśrama of the sage Śarabhaṁga and for the well-being of the sage, created a spring of hot water. Since then it became a holy-place. Here, Mēghadeva, the son of Saraṇunāyaka of Mātāpura, started constructing a temple and completed it with the grace of god Rāmachandra. Next follow the details of grants which include gardens in various villages like, Bōthi, Sāngavi and others which are enumerated in the record. (Cf. No. 47 below for reference to Śarabhaṁga).

## 43-46

These four inscriptions are fragmentary and are written in late characters. They do not yield any useful information. No. 43 comes from Marajak in Nanded taluk and 44 from Bhōkar in Bhokar taluk. No. 45 comes from Ardhāpur in Nanded taluk and it mentions Ārādhyapura which is obviously same as Ardhāpur. No. 46 is from Lāghul in Biloli taluk. In line 5, it contains the figure 1090 which cannot be the date of the record since the characters are too late for this date.

## 47

(1699-1700 A. D.?)

This inscription from Unkēśvar also refers to the episode of the sage Sarabhaṅga and states that in Trātāyuga, Rāmachandra created here a hot-water spring so that the sage could get rid of his old-age, (Cf. No. 42 above) and constructed a Śiva temple. The inscription further seems to add that since in course of time the temple became dilapidated, a Prabhu (probably the chief that place) was commanded by god in his dream to repair it. Consequently it was renovated in Vikrama Samvat 1756, Śārvari. This date appears to be wrong. The samvat corresponded to 1699-1700 A. D. but the cyclic year was not Śārvari. It was Virōdhi in Northern cycle and Pramāthi in Southern cycle.

48

1724-25 A. D.

This inscription from Māhōr, also in Kinwat taluk, is indistinct. It mentions Śaka 1646 (1724-25 A. D.) and a person named Gōvinda. But it is difficult to know the contents.


49

1779 A. D.

This inscription is also from Māhōr. It seems to state that Ānandibāyi, the wife of [Sarabābāji] breathed her last on Kārtika ba. 9, Plavanga, Śaka 1709. The details correspond to 1787 A. D., December 3, Monday.

50

This inscription from Mōhanpur in Nanded taluk is written in late characters and it is indistinct. Its purport also is not clear.



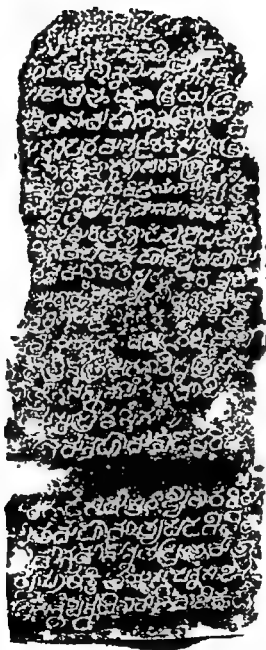
## PLATES

*[The text in this block is extremely faded and illegible.]*

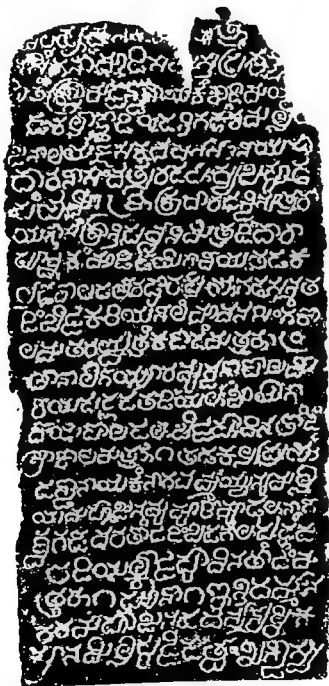


*[The text in this block is extremely faint and illegible due to severe fading and damage.]*

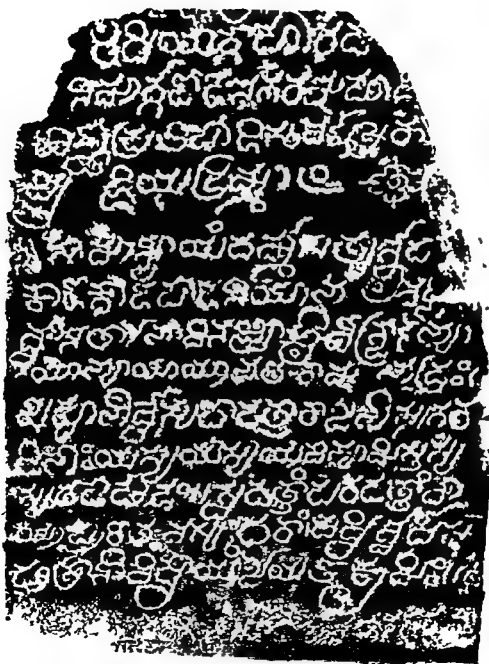
[illegible]



Tanqkhel—Inscription of Sōmcsvara II (No 8), First face



Taḍkhēl—Inscription of Sōmēśvara II (No. 8), Second face





ॐ नमो भगवते वासुदेवाय ॥  
 श्रीकृष्णाय नमः ॥  
 श्रीमद्भगवद्गीता ॥  
 अर्जुनस्य वचनम् ॥  
 ॥ १ ॥





Handwritten text in Devanagari script, likely a manuscript page. The text is dense and appears to be a continuous passage, possibly a chapter or section heading followed by descriptive prose. The script is highly stylized and characteristic of traditional Indian writing.

PLATE IX (A)



Sangam—Inscription of Vikramaditya VI (No 20),  
First piece

PLATE IX (B)



Sangam—Inser ption of Vikramaditya VI (No 20),  
Second piece

मन्त्रोक्तं त्रिमूर्तिनाम् । नमः शिवाय ॥ श्रीगणेशाय नमः ॥  
श्रीगणेशाय नमः । इति श्रीमद्भगवत्पुस्तके श्रीगणेशस्तोत्रे  
प्रथमे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
ब्रह्मविद्यासंग्रहे उक्तं भगवत्पुस्तके । इति श्रीगणेशस्तोत्रे  
द्वितीये अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
तृतीये अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
चतुर्थे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
पञ्चमे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
षष्ठे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
सप्तमे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
अष्टमे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
नवमे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।  
दशमे अक्षरे कृतं विष्णुपाणिनिरचितं ब्रह्मसूत्रम् ।

**Sangam—Inscription of Vikramāditya VI (No. 20), Third piece**

ಶುಭಂ ಶುಭಂ ಶುಭಂ ಶುಭಂ  
 ಕೃಷ್ಣಾಕ್ಷಿ ಸಿದ್ಧಿ ದೇವತೆ  
 ರಜನೀ ದೇವತೆ ದೇವತೆ  
 ಸೈರವ್ಯ ವೈದ್ಯಕೀರ್ತಿ ಯಮಪು  
 ಷ್ಮಣಿ ಕೃಷ್ಣಾಕ್ಷಿ ಸಿದ್ಧಿ ದೇವತೆ  
 ಪ್ರಸಾದಿ ಪೂಜಿಸಿದರೆ  
 ನಮಸ್ಕಾರಕ್ಕೆ ಮಹಾರಾಜರು  
 ವಿಶಾಲಾಕ್ಷಿ ದೇವತೆ ದೇವತೆ  
 ರಜನೀ ದೇವತೆ ದೇವತೆ  
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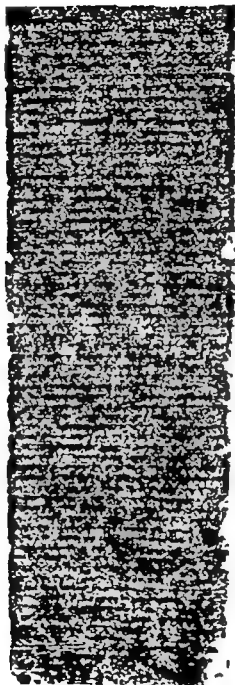
Yeragi—Inscription ascribed to Jagadēkamalla II (No. 35)



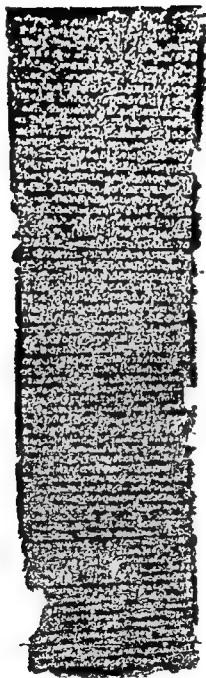
Bimrj-Inscription of Vikramaditya VI (No. 23), First part



Bimra —Inscription of Vikramaditya VI (No 23), Second face



Karaḍkhēḍ — Inscription of Vikramāditya VI  
(No. 21), First face











Taṇḍi



Ardh



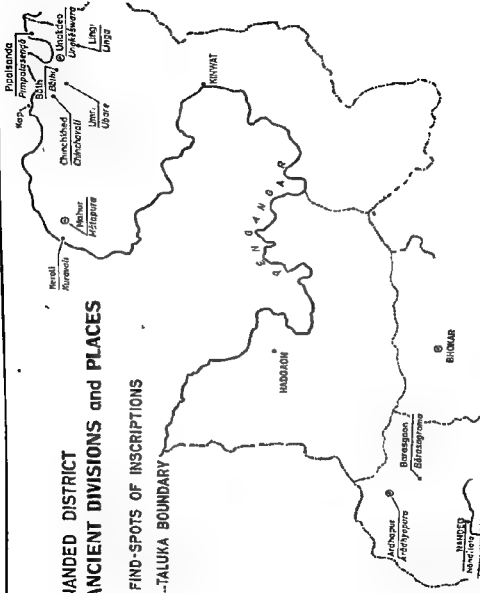


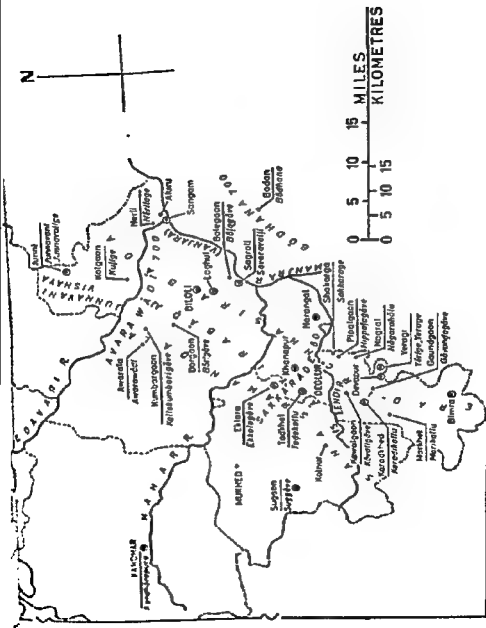
Inscription from Unkésvar (No. 47)

# **NANDED DISTRICT ANCIENT DIVISIONS and PLACES**

● FIND-SPOTS OF INSCRIPTIONS

----- TALUKA BOUNDARY





# ERRATA

Page	foot note	2	for	Dr C Sircar	read	Dr. D C. Sircar
"	line	2	"	मिड	"	मि . ड
"	"	15	"	प्रवरणा	"	प्रावरणा
4	"	14	"	योगादिदुःख	"	योगिदधिदुःख
8	"	4	"	गोष्ठीं	"	गोष्ठीं
32	"	12	"	सप्तपञ्च	"	सप्तपञ्च
48	"	46	"	होमधैरु	"	होमधैरु
63	foot note	1	"	जिगीषू	"	जिगीषू
"	line	11	"	मृगदन्ता	"	मृगदन्ता
"	"	16	"	यास्मिन्या	"	यस्मिन्या
64	"	2	"	विठपि	"	विटपि
"	"	16	"	मज्जा	"	मिज्जा
"	foot note	4	"	मूर्तिमती	"	मूर्तिमती
70	line	9	"	यगं	"	येगं
71	'	1	"	प्रोद्भूत	'	प्रोद्भूत
81	"	8	"	भ्युदय	'	भ्युदय
"	"	16	"	भूष्य	"	भूष्य
84	footnote	17	"	रम्य	"	रम्य
86	line	10	"	जनस्तुति	"	जनस्तुति
89	'	2	"	मरोजिन	"	मरोजिनी
"	"	3	"	बन्तरी	"	बन्तल
90	"	11	"	मन्वाचार्य	"	मन्वाचार्य
"	"	15	"	जपाभ्यास	"	जपाभ्यासा
93	"	4	"	देवनाम्ना	"	देवनाम्ना
97	"	16	"	[मा]र	"	[का]र

# INDEX

The following abbreviations  
have been used below

au, author, ca, capital,  
ch, chief, ci, city,  
co, country, de, deity  
di, division, dy, dynasty;  
f, family, fe., female, k., king;  
l, locality,  
lm land measure, m, measure,  
n., name, off, officer, pr, prince,  
princess, q, queen, r, river, s a  
same as, te, temple, tit, title,  
v, village, wk, work

## A

Ācharasa, n, 59, 116, 170, 232  
Ādampur, v, l, 224  
Āditya, de, Lxu, 9, 116  
Āditya, Vāys ch, xLvii, 6, 111  
Agastya, gōtra, 49, 159  
Agastya, sage., xLix, 63, 175,  
233  
Agrahara, xxxvi, Lxv, 21, 24,  
59-60, 127, 130, 169, 171, 183,  
219, 221, 228, 231-32, 235  
Āhāra, di, Lu  
Āhavamalla, s a Sōmēs'vara, I,  
Chālukya k, 6, 11, 111, 118,  
156  
Aichēs'vara, de., Lxu, 9, 116  
Akshāmbikā, fe, xLvii, 8, 114  
Ālūr, Ālūru, v, Liv, 23, 28,  
55, 129, 134, 165, 220, 223, 230  
Amarāvati, v, Lv, 163, 217, 18,  
228, 29  
Amarāvatiapuravārēs'vara, tit,  
xxvi, 15, 18, 44, 53, 122, 125,  
153, 163, 217, 18

Āmardakapura, v, xL, xLv, Lv.  
Āmardakapuravārēs'vara, tit,  
86, 197  
Amōghavarsha I, Rāshtrakūta  
k, xxi, Liii, Lxi  
Ānalige'yūru, v, Lv, 19, 126  
Ānandibāyi, fe, 101, 209  
Anantapālayya, off, 32, 128, 225  
Āndhra, co, xLvi, 87, 197-98  
Anesāhana, off, 55, 165, 230  
Angabhōga, 25, 28, 128, 131,  
135, 168  
Anga ranga bhoga, 89, 199  
Angadīsūka, tax, LXviii, 10,  
117  
Ankadere, do, Lix, 38, 144  
Aparāditya, n, 73, 186, 235  
Āradhāpura, Āradhyapura, s a  
Ardhāpur, v, xLi, Lv, 85,  
93, 99, 196, 204, 207, 237  
Ārasayya, off, xLi, LXiv, 84,  
195, 237  
Ardhāpur, v, xxxix, xL-xLi,  
xLiv xLvi, Lv, Lx, Lxi, LXiv.  
LXvii, 237, 38, 240  
Arga, Argadeva, Vahn: ch,  
xxvii-xxx, L-Li, LXvii, 66,  
178, 180, 233, 34  
Arjuna, Epic hero, xxi  
Arivana, tax, Lviii, 10, 12,  
30, 32, 75, 119, 136, 139, 187,  
225  
Aundhe, v, xL  
Āvaravādi, s a Āwarala, v,  
xLviii, Liii  
Āvaravādi 700 di., xxxvi, Lu  
Lu, 23, 41, 55, 58, 129, 148,  
165, 168, 220, 227, 230-31  
Āvvaladēvi, Chālukya pr, xxv  
Āwarala, v, Liii



Āyachāpārya, *Vāṛi ch*, xLvi, 7, 112

Ayāhās'vara, *de*, LXii, 9

Ayōdhyā, Ayōdhyapura, *ca*, 5, 39 40, 109, 146 47

Ayyana, Ayyanadēva, Ayyanayya, *Chālukya k*, 5, 40, 110, 147, 156

## II

Bādāmi, *ca*, xxxiv xxxv

Bāgilvāḍa, 9, 145

Bahādurpur, *i*, LXii

Baḷḷa, *ni*, 10, 77, 117, 189

Ballala, *Raṭṭa ch*, xxxix, xL-xLii, xLv-xLvi, 81 83, 86, 89 90, 191 94, 197, 199 200, 237

Ballavarasa, *off*, 31, 137, 224

Bammarās'i, Bammarās'i Paṇḍita, *ascetic*, Lx, 31, 137, 224

Bamkana, *n*, 37, 144

Bāṇasavergaḍe, *off*, 32, 137, 224

Banavāsī, Banavāsī dēś'a, -mandala, -nāḍu, *di*, Lii

Banavāsī 12000, *do*, Lii

Bankōś'a, Bankeya, *off*, xx

Bankōś'vara, *te*, xx, Lxi, 4, 108, 214 15

Bannigedere, *tax*, Lviii, 55, 166, 230

Bārasagrāma, *s a* Barasgaon, *vi*, xLi, xLvi, LV, 89, 200, 238

Bārasgaon, *do*, LV

Bāsiga, 62, 173

Bastar, *state*, xxiv

Bavaragāve, *vi*, LV, 59-61, 169-70, 172, 232

Beḷḷiya drama, *cosm*, 20, 126

Beḷvola 300, *di*, xxx

Bhaigaon, *vi*, Lvi

Bhairava, *de*, LXii, 9, 116

Bhairavadēva, *n*, 77, 188

Bharatēś'vara, *de*, 93, 204

Bhāvakadēva *n*, xLiv, 95 205, 239

Bhāvigāve *s a*. Bhaigaon *vi*, Lvi, 19, 23, 55, 58, 126, 129, 166, 168, 220, 230-31

Bhillama, Bhillama III,

*Seuna ch*, xxiv xxv

Bhillama, Bhillama V, *Sēuṇa k*,

xxv, xxxviii-xxxix, xLiii-xLiv, 80

Bhillama dīś'āpatta, *tit*, xxiv

Bhīma, Bhīma I, *off*, xLi, 83, 194

Bhīma, Bhīma II, *do*,

xL-xLii, 84, 194-95, 237

Bhīmesvara, *de*, xLiv,

93, 204, 239

Bhōgarāś'i, *ascetic*, 91, 201

Bhōgiseṭṭi, *n*, 10, 117, 216

Bhōja, *Paramāra k*, xxi,

Bhringavalli, *vi*,

xLi-xLii, 85, 196

Bhringi, *Gaṇa of S'iva*

xLi, 85, 196

Bhukti, *di*, Lii

Bhūṣkamalla, *s a*. Somaś'vara

III, *Chālukya k*, 55, 57,

59 60, 164 65, 168 69,

171, 229-31

Bhuvanātkamalla, *s a*.

Sōmōś'vara II *do*,

18, 47, 156, 218

Bijjala II, *Kalachuri k*,

xxxvii, Li

Bijjarasa, *off*, xxiv

Bilhana, *poet*, xxi

Bimrā, *vi*, xxviii xxx,

xxxii, xxxiv, xlviii

Liii, Lxix, 226

Birarasa, *n*, 38, 144

Bōdhan, Bōdhana, *vi*, xx, LV,

Bōdhana 700, *di*, xxxvi, LV,

31, 58, 136, 168, 224, 231

Bolagāve, s.a. Bolegaon,  
vi., Lvi, 77, 188  
Borgaon, do., Lvi  
Borgaon, do., Liv  
Bōrīgāve, s.a., Borgaon, do.,  
Liv, 54-55, 164, 166,  
227, 230  
Both, vi., Lvi  
Bōthi, s.a., Both, vi.,  
Lvi, 97, 206, 239  
*Brahmapuri*, 44, 59-60, 153,  
169-70, 232  
Brahmarāsi, Brahmarāsi-paṇ-  
dita, ascetic, LX-Lxi, 26,  
90-91, 133, 137, 201, 222, 238  
Brahmarāma, off.,  
xxiii, 35, 141  
Būcharasa, off., 55, 165  
Buddha, xviii, xxi, Lix, 213  
Buddhism, xviii, Lix

## C

*Chaitra, festival*, 10, 117  
*Chaitra-paitra, do.*, 89, 199  
Chakragoṭṭa, Chakrakūta, ca.,  
xxiii, 7, 9, 113, 115  
Challakētana, f., xxi  
Chālukya, Chālukyās, dy.,  
xvii, xxi-xxvi, xxix-xxxi,  
xxxiv-xxxix, L, Lxix, 5, 11,  
13-14, 16, 18, 31, 33, 35,  
46-48, 52, 69, 109-10, 119-21,  
123, 125, 128, 130-32, 137,  
139, 142, 145-46, 155-57, 163-  
64, 167-69, 171, 182, 185, 215,  
225, 227, 229-30, 233-34  
Chandaladōvi, Chālukya q-  
xxxiv  
Chandēs'vara, de., 70, 183  
Chandeyagāve, Lvi, 59, 170  
Chandikādēvi, de., Lxv, 81, 94,  
204, 239  
Chandrabbhaṭṭa, n., 76, 188  
Chandrārāsi, ascetic, 70, 182

Chandras'ekharapandita, do.,  
Lx, 22, 25, 51, 129, 131, 161,  
220, 222, 228  
Chattapavya, off., xxxi, 17,  
124, 127, 218-19  
Chaturvargachintāmaṇi, wk.,  
xliv  
Chāvunda, off., xli, Lxiv  
85, 196, 237  
Chhallēs'vara, te., xxi, Lxi,  
4, 108, 215  
*Chhappanneya sunka, tax*,  
61, 172  
Chinchkhed, vi., Lvi  
Chinchavali, s.a. Chinchkhed,  
do., Lvi, 97, 206  
Chōla, l., 6, 110, 215  
Chūdāmaṇi, n.,  
Lxvii, 92, 203, 238

## D

*Dandē*, 62, 173  
Dantidurga. *Rāshṭrakūṭa k.*,  
xviii, 2, 106  
Daśavarma, Chālukya k., 5, 110  
Daulatabad, ci., Lvi  
Dayana, scribe, 77, 79, 188, 190  
Dayasavalige, vi., Liv, 23, 55,  
166, 230  
Degaon, do., Lvi  
Dēhārada Mayidēva, n.,  
76-77, 188  
Dēs'a, di., Lii  
Dēva, scribe, 93, 203  
Dēva, off., xli, 84, 194  
Dēvagiri, s.a. Daulatabad, ca.,  
xvii, xxiv, xxxviii, Lvi,  
93, 204, 238  
Dēvaṇa, off., 35, 141-42  
Dāvapāla, Rājga ch.,  
xl, xlv, 81, 237  
Dēvapārya, *Vāṇi ch.*, xlvii,  
43, 151  
Devasavāṇa, 61-62, 172-73

- Deylgāve, s α. Degāon, vi.,  
Lvi, 19, 23, 126, 129, 218, 221,  
Dhārā, ca., xxii, 6, 110  
Dhārāvarsha, *ch of Chakrakūta*,  
xxiii, 9, 115  
Dharmmōja, *engraver*, 11, 118  
Dhōra, *Vahni ch.*,  
xxvii-xxviii, xlix, l-Li  
49, 65, 158-59, 177, 220, 233  
Dhūrēs'ara, Dhūrāripēs'ara,  
*fe.*, l, Lvi, 22, 50, 128, 159,  
Dra, *Drama*, coin., xxx, 3, 4,  
10, 61, 70, 93-94, 107-08, 117,  
126, 172, 182-83, 204-05, 215, 234

## E

- Ekkalaḡāve, s α Eklara, vi.,  
Liv, 12, 14-15, 119, 121-22,  
217-18  
Eklara, *do.*, Liv, Lxiii,  
216-17  
Ellora, *do*, xviii, Lvi  
Erad arurūru, *di.*, xxx  
Erad-irchchhāsira bāda, *do*,  
xxix, xxxv, l, Liii,  
55, 165, 230  
Erage, s α, Erige, vi, 14, 121, 217  
Ereyamarasa, *off*, xxxii,  
xxxv, 44, 54-55, 60, 72, 153,  
171, 184 85, 227, 229-30,  
232, 235  
Erige, s α, Yeragi, vi,  
xxxvi, Lvi, Lxv, 21, 24,  
59-60, 73, 127, 130, 169, 171,  
185, 219, 221, 231-32, 235

## G

- Gadimba, 10, 117  
Gadyāna, coin, 12, 32, 77, 188,  
225  
Gaḡe, l m, 10, 117  
Ganapati, *de*, Lvi, 9, 116  
Gangavādī 96000, *di*, Liii

- Gauda-yōgindra, -munindra,  
*ascetic*, 92, 202  
Gautamī, s α. Gōdāvarī, ri.,  
xxxviii  
Gāvudagāve, Gavudagāve, s α.,  
Gaundeaon, vi, Liv, 23, 55,  
129, 165, 221, 230  
Ghaḡe, l m., Lxiii, 10, 23,  
60-61, 73, 79, 116, 129-30,  
170-71, 186, 190  
Ghaḡe, Lxvi, 14, 59, 116, 121,  
169, 232  
Ghaḡikāsthāna, Lxv  
Gōdāvarī, ri., xxii, xxxviii,  
xlix, Lxvi, 3, 107, 214,  
233  
Gojjiga Sōmanātha, *de.*, xx,  
Lxi, 4, 108, 215  
Gōpālakramita, Vāji *ch*,  
XLviii, 41, 149  
Gōvinda, *do*, xLvi, 6, 111-12  
Gōvinda, *do*, xLviii, 43, 151  
Govinda, n, 100, 209  
Gāvinda, lli, Rāshīrakāḡa k.  
Lxi  
Gōvindarasa, *off*, 59, 172, 232  
Gōvindakabbe, *fe*, XLviii,  
42, 150  
Grāmasahasraka, *di*, Liii, 70,  
182  
Gudhā, s α Gudhe, vi, Lvi,  
97, 229  
Gudhe, *do*, Lvi  
Gukkāve, *do*, Liv, 54-55, 164,  
166, 215, 229-30  
Gundegaon, *do*, Liv  
Gūjara, co, xLvi, Lxi  
Gurjar-āpana, l, Lxii, 4, 108  
Gurjari, *fe*, 87, 198

## H

- Hastisādhanika, *off*, XLiv, 239  
Hāthisahani, *do*, XLiv, 95,  
205, 239  
Heggade, *off.*, 77, 188  
Hejjunka, *tax*, 10, 61, 117, 172

Hemādri, *au.*, xLiv  
Hemādīpandita, *off.*, xLiv, 95,  
205, 239

Hemādīyarasa, *ch.*, 55, 165, 230

Hēru, *m.*, 10, 77, 117, 189

Hētuvāda, xviii

Himalayas, xLix

Hingoli, *vi.*, xLii

Hippalaeāve, *s. a.* Pippalaguon,  
*do.*, LIV, 54-55, 164, 166,  
229-30

Hotul, *do.*, xxvi-xxx, xLix-L,  
Lili, Lvii, Lxvii, 221, 226, 233

Hoyasalas, *dy.*, xxxviii,

## I

Indra III, *Rāshītrakūṭa k.*, xx  
Indrēs'vara, *de.*, Lxiv, 93, 205,  
239

Isānas'akti, *ascetic*, 51, 162

Is'varadōva, *poet*, xLi. xLiii,  
Lxvii, 92, 203, 238.

## J

Jagadōkamalla, Jagadōkamalla II  
*Chālukya k.*, xxii, xxxvi, 72,  
185, 234-35

Jagattunga-Samudra, *lake*, xx, 4,  
108, 214

Jainism, Lix

Jaitugi, *Sūna k.*, xLiii

Javapūra, *ca.*, 26, 32, 132,  
137, 222, 224

Jayasimha *s. a.* Jayasimha I,  
*Chālukya k.*, 39, 146

Jayasimha, Jayasimha II, *do.*,  
xxiv, 5, 40, 47, 110, 147, 156

Jindaya, Lix, 19, 126, 219

Jñānē's, Jñānē'svara-paṇḍita-  
*ascetic*, LX, 52, 54-55, 162,  
164-65, 228-29

Jōgadāva, *n.*, 77, 188

Junnavalige, *s. a.* Junni, *vi.*, Lv,  
77, 188-89, 236

Junnavani, *s. a.* Junni, *do.*, xLvi

Junnavani, Junnavani-Vishaya,  
*di.*, xLi. VLvi, Lv, 89, 200, 238

Junni, *vi.*, xxxvi-xxxvii, xLvi,  
Li, Lv, Lix, 236.

## K

Kailāsa, *Mountain*, xLix, 63,  
158, 174, 233

Kailāsanātha, *te.*, xviii

Kakka, Karkarasa, *ch.*, 19, 125,  
218

Kalachuri, *dy.*, xxxvi-xxxviii,  
Li, 76

Kalamanuri, *vi.*, xLii

Kālamēgha, *tit.*, 3, 107

Kalamēs'vara, *do.*, 94, 116, 201,  
204, 216, 238

Kāśamukha, *religious sect.*, LX,  
9, 90

Kalanjārapuravarādhīs'vara, *tit.*,  
xxxvii, 76, 188, 236

Kālapriya, *de.*, xx, Lxi, 3-4,  
107-08, 214

Kālēs'vara, *ascetic*, Lxi, 90, 201

Kāḷeyanāyaka, *off.*, 38, 144, 226

Kalichōra, Kalichōra I, *Vahni*,  
*ch.*, xxvii-xxix, Li, 49, 56, 159,  
178, 233

Kalichōra, Kalichōrārasa, Kalichōra II, *do.*, xxvii-xxix, L-Li,  
Lxiii, 23, 44, 51, 129, 153,  
160, 221, 227-28

Kalichōrārasa, Kalichōra III,  
*do.*, Li, 76, 188, 236

Kalichōrēs'vara, Kalichōrangri-  
pēs'vara, *de. or te.*, L, Lxiii,  
22, 50, 128, 159, 220

Kalidāsa, *off.*, xxiii

Kālidāsa, *Vāya ch.*, xlvii, 7, 117

Kalidāsayya, *off.*, xxvi, 12, 17,  
119, 124, 217-18

Kālikadēvi, *de.*, 94, 205

Kālimayya, *off.*, 19, 126, 218

Kālinga, co., 6, 110

Kallakumbharigrāme, Kallakum-  
barigāve, vi., XLVIII, LIII,  
41-42, 148, 150, 227

Kalyāna, Kalyānapura, ca., XXI,  
XXVI, XXIX, 17, 21, 48, 55,  
58-59, 69, 123, 127, 157,  
163-64, 169, 182, 218, 228,  
230-31, 234

Kalyānas'akti, ascetic, LXI, 90,  
201

Kāmadāśyatana, te., 4, 108

Kampana, di., LII, LV, 24, 31,  
136

Kandhār, Kandhāra, Kandhāra-  
pura, ca., XVIII-XXI, XLIII, LIX,  
LXI-LXII, LXVI, 213

Kandhārapuravarādhys'vara, it.,  
xix

Kapīdhvajā, Kapīdhvajādēvi, de.,  
XLV XLVI, 81, 86, 192

Kap, vi., LVI, 97, 207

Karadikālu, s.a., Karadkhēd,  
do., LIII, LIX-LX, LXIII, 19, 22,  
50-51, 55, 58, 126, 128-29, 159,  
161, 168, 218, 220, 228

Karadkhēd, do., XXVII, XXIX-XXX,  
XXXII, XXXV, XLVIII, XLIX, L,  
LII, LIX, LXIII, LXIX, 220-23,  
227, 229-30, 234

Karahada, 4000, di., XXXIV

Karakartāma, vi., XLVI, LVI,  
90, 200, 238

Karamdi, s.a., Karanji, do., LVI,  
97, 206

Karanji, do., LVI

Karda ēvasamudra, tank, LXI,  
90, 200

Karhād, vi., XXXIV

Kariya drama, coin, 75, 187

Karka, Karkara, Karkarasa, s.a.  
Arga, Vahni ch., XXVII-XXIX,  
L-LI, LXIII, 22, 49-50, 128, 159,  
220, 228

Karkaparasā, ch., XXVI, 15, 122,  
217

Karkheli, vi., LVI

Karnāta, Karnāṭaka, co., XLVI,  
86, 197

Karṇāṭi, fe., 87, 197

Kārtikēs'vara, s.a. Siddhēs'vara,  
de., XLII

Kāśivis'vēs'vara, do., XLII

Kās'mira, co., XLVI

Kās'miri, fe., 87, 197

Katyara, s.a. Kirtivarma II,  
Ohālukya k. 39, 146

Kaundanya, Kaundinya, gōtra,  
XLVI, 6, 96, 111, 206

Kaundīaya, sage, 6, 111

Kaus'ika, gōtra, 39, 114, 145

Kavalgaon. vi., LIV

Kāvaligāve, s.a. Kavalgaon, do.,  
LIV, 23, 55, 129, 166, 220, 230

Kāvāri, ri., XXII, XXXVII

Kādāradēva, LXIV, 93, 204, 239

Kesarakailu, foundation, 30, 136

Kēs'avabhatta, n. 76, 188

Kēs'avadēva, de., 59-61, 74,  
170-72, 186, 232, 236

Kēs'irāja, off., XXVI, 12, 119, 217

Khaṇḍikā, m., 3, 107

Khapari, ti., LVII

Kirtivarma II. Ohālukya k.,  
XXXV

Kolu ūru, s.a. Kolnur, vi., LVI,  
23, 130, 221

Koḷaga, m., 22, 128

Kōlu, l.m. LVIII, 10, 15, 44, 60,  
116, 122, 127, 153

Konkana, co., XXII-XXIII, 215

Konkanēs'vara, ch., 6, 110

Koṇḍeya, n. 9, 115

Koṇṇūr, vi., LIII

Kṛishṇa, Kṛishṇarāja, Kṛishṇa I,  
Rashtrakūṭa k., XVIII, XXI, 2,  
106, 213

Kṛishṇa II, do., XX-XXI

Kṛishṇa III, do., XIX-XXI, LXI

Kṛishṇapura, ca. XIX

Kṛishnēs'vara, *de. or te.* xx, Lxi,  
4, 108, 215  
Kshētrapāla, *te.*, 3, 107-08, 215  
Kukanūr 30, *di.*, Liii  
Kūlige s.a. Kolegaon. vi., Lvi,  
32, 138, 225  
Kumbargaon, vi., Liii  
Kumbhajanma, *sage*, 48, 158  
Kūnte, *l.m.*, Lviii, 44, 153  
Kunār, *n.*, xxi  
Kuntaladēs'a *di.*, xlviii, 41, 148,  
227  
Kurli, vi., Lvi  
Kurvali, s.a. Kurli, *do.*, Lvi,  
97, 206.

## L

Lakhanā-nannāita, *off.*, xlv, 93,  
204, 239  
Lakshmana, *scribe*, 71, 185, 234  
Laoji, vi., xxv, 7, 113  
Lankāpuri, *ci.*, 40, 147  
Lattalūru s.a., Latur, *ca.* xliii  
Lattalūrapuravarādhivara,  
*tit.*, xviii  
Lātūr, *c.a.* xviii-xix, xliii  
Linga, s.a. Lingi, vi., Lvi, 97,  
206  
Lingi, *do.*, Lvi  
Lōkapālō'svara, *ascetic*, 51, 161.

## M

Madannakannarasa, *ch.*, xxxii, 28,  
134, 223  
Madanūrn, s.a., Manur, vi., Lvi,  
38, 144, 226  
Madhava, *Vaj.* *ch.* xlvii, 6, 8,  
111, 114, 215  
Madhusūdana, Madhusūdana-  
bhāṭṭa, *do.*, xlviii, 42-43,  
150-51  
Madhusūdana, *off.*, xxiii  
Madiraja, s.a. Madhava, *Vaj.*  
*ch.* xlvii, 7-8, 112, 114

Magadha, *co.*, 6, 110  
Mahādēva, *Sūya k.*, xlv  
Mahāghaṭskāsthāna, 55  
Mahājana, 10, 20, 31, 59-60,  
117, 126, 137, 165, 169-70,  
219, 231  
Mahāmandalēs'vari, *tit.*, Li, 32,  
138, 225  
Mahārāshtra, *co.*, xlv  
Mahārāshtri, *fe.*, 87, 198  
Mahor, vi., Lvi  
Malugi, s.a. Mallugi II, *Sūya*  
*ch.*, xxxix, 87, 198  
Mañjugi-Maṇḍalika-Pratishṭ-  
āchārya, *tit.*, xxxix, 87, 237  
Mañtrāvarana, *sage.*, 6, 111  
Mālagāvunda, s.a. Mallagāvunda  
*off.*, 14, 121  
Mājava, *co.*, xxii, 215  
Mālavēs'vara, *k.*, xxv, 6, 110  
Malayamatidēvi, Malayamatiya-  
rasi, *Chālukya q.*, xxii  
Maleya, *engraver*, xli, xliii, 93,  
203, 238  
Maleyamatiyarasi, s.a. Malaya-  
matiyarasi, *Chālukya q.* 53,  
163, 229  
Māṣyabbarasi, *fe.* 55, 165  
Maṣkbed, *ca.* xL, xliii  
Malla, *Vindhya ch.* xxiv, 7, 9,  
113, 115, 215  
Mallagāvunda, *off.*, lxii, 12, 27,  
119, 133, 217, 222  
Mallanidēvi, *Chālukya q.* xxxii,  
40-41, 143, 227  
Mallarāja, s.a. Mallikārjuna,  
*Chālukya pr.* 37, 143, 226  
Mallayya, s.a. Maleya, *engraver*,  
lxii, 238  
Mallēs'vara, *de. or te.*, lxiii, 15,  
122, 218  
Mallēs'varam, *te.*, xxiii  
Mallidēvabhāṭṭa, *n.*, 76, 183  
Mallikā, *fe.*, xli, 83, 194

Mallikārjuna, *Chālukya pr.*,  
 xxxiii, 35, 140, 142, 225-26  
 Mallikārjuna, *de. or te.*, xxxix,  
 xli-xlii, lxi-lxiv, 9, 89-91,  
 116, 199-201, 237-38  
 Mallinātha, *de.*, xli, 85, 195, 237  
 Mallugi, Mallugi II, *Sūna, ch.*,  
 xxxviii-xxxix, xliii, 237  
 Māna, *m.*, 10, 21, 77, 117, 128,  
 189  
 Manasiddhi, Munimānussiddhi,  
*hero.*, xlix, 64-65, 176-77, 233  
 Maṇḍala, *di.*, lii  
 Maṇḍalasiddhi, *te.*, 4, 101, 214  
 Maṇḍāta, *gōira*, xlviii, 41-43,  
 151  
 Manevergade, *off.*, xxxvi, 32, 58,  
 72, 137, 168, 185, 224, 231, 234  
 Māṇṣakobhāṇḍāṛiga, *off.*, xxxi,  
 21, 127, 219  
 Manjara, Manjarāśrītha, *s.a.*  
 Mānjara, *ri.*, xxxviii, xlix,  
 lxvi, 233  
 Manneya, 12, 119, 217  
 Manur, *vi.*, lvi  
 Manyad, *ri.*, lxvi  
 Mārasingha, *Sīdhāra ch.*, xxiii,  
 9, 115  
 Marikailu, *s.a.* Markhal, *vi.*, lvi,  
 23, 130, 221  
 Markhal, *vi.*, lvi  
 Mārkaḍlabhāṣarava, *tit*, 44, 53,  
 72, 153, 163, 185  
 Mārkoṭvāna kōlu, *l.m.*, lviii, 14,  
 121  
 Māṭa-kūta, 59, 61, 73, 170-71,  
 185-86  
 Mātāpura, *s.a.* Mahor, *vi.*, lvi,  
 96, 205, 239  
 Matha, lxi, 89-91, 143, 200, 238  
 Matta, Mattar, Mattaru, *l.m.*,  
 lviii, 10, 12, 14-15, 19, 23, 26,  
 44, 60-61, 73, 75, 79, 116-17,  
 119, 121-22, 126-27, 129-30,  
 132, 170-71, 190, 227

Māvāna Singana Kōlu., *l.m.*,  
 lviii, 12, 19, 119, 126  
 Māyādēva, *n.*, 93, 203, 238  
 Māyipōja, *Architect*, 79, 190  
 Mōchadēva, *n.*, xliv, lxv, 96,  
 206, 239  
 Mudrāvāṇa, 27, 133  
 Mūṣasthāradēva, *de.*, xxxvi, 32,  
 73, 127, 139, 185, 225, 238  
 Mūḷiga, 59-60, 169-70  
 Munja, *Paramāra k.*, l, 65, 177,  
 233  
 Muṣtagāvunda, *off.*, 27, 133.

## R

Nāḍu, *di.*, lii  
 Nāga, *de.*, lxi, 9, 116  
 Nāgāditya I, *Vāṇi ch.*, xlvii, 6,  
 111  
 Nāgāditya II, *do.*, xlvii, 7, 112  
 Nagai, *vi.*, xliii  
 Nāganātha, 102, 210  
 Nagara, *s.a.* Nakhara, *merch-*  
*ant guild*, 10, 20, 22, 117,  
 126, 128, 219  
 Nāgarahālu, *s.a.*, Nagarai, *vi.*,  
 lvi, 44, 55, 153, 227  
 Nāgarāja, *Vāṇi ch.*, xxxii, xxxv,  
 xlviii, 43-44, 151-53, 227  
 Nāgavamsa, *f.*, xxiii  
 Nāgavarma, Nāgavarmayya,  
*Vāṇi ch.*, xxii-xxv, xlvii, lx,  
 lxii, lxix, 6-11, 20, 111-18,  
 126, 215-16, 219  
 Nāgavarma, *s.a.*, Nāgarāja, *do.*,  
 xxxv, 41, 148  
 Nāgesa, Nāgesvara, *de. or te.*,  
 lxii-lxv, 9-10, 20, 81, 86, 93,  
 116-17, 126, 191, 197, 204,  
 239  
 Nagrai, *vi.*, lvi  
 Nākarasa, *ch.*, 12, 119, 217  
 Nakhara, *merchant guild*, 31,  
 59, 137, 169, 232

Nakharē's'vara, *tc.*, 59-60, 169-71,  
232

Nālikabbe, *fe.*, XLVIII, 43, 151

Nanded, *ci.*, LV, LXVI

Nandi, *de.*, LXII, 9, 116

Nandi, *ri.*, LXVI

Nāndikada, *s.a.* Nanded, *ci.*,  
LXVI

Nānditaṭa, *s.a.*, Nanded, *do.*,  
LXI, LXVI, 3, 107, 214

Naranadēva, *n.*, 77, 188

Narasimha, Narasimha, *de.*,  
LXV, 94, 204, 239

Nārāyaṇa, *do.*, LXII, 9, 116

Nārāyaṇa, *n.*, 57, 167

Nārāyaṇa I, *Vūji ch.*, XLVII, 7,  
112, 116

Nārāyaṇa II, *do.*, XLVII, 8-9,  
114-15

Narmadā, *ri.*, XXXVII

Nērliḡe, *s.a.* Nerli, *vi.*, LIV, 23,  
25, 55, 130-31, 166, 230, 232

Nerli, *do.*, LIV

Niḡaṣanhamalla, *tit.*, 15, 19,  
44, 53, 70-71, 122, 153, 163,  
184

Niḡalankamalla jinalaya, LXIV,  
19, 126, 218

Nilaukanṣhabbaṭṭa, *n.*, 76, 188

Nirājanāchārya, Nirājanā-  
muni, *ascetic*, 51, 161

Nīrkali, 60, 170

Nīshka, *coin*, xxx, xli, 89-90,  
182-83, 200, 234, 238

Nītya bhūmīdāna, *grant*, xxxi

Nivartana, *l.m.* LVIII, 37, 89-90,  
143, 199-200

Nivēs'ana, *house site*, 15, 61,  
77-78, 122, 130, 171, 189.

## O

Okkūlagave, *vi.*, LIV

Okkarasa, Vokkarasa, *s.a.*

Yokkanayya, *off.*, xxxii, xxxiv,  
31, 137, 224.

## P

Padmanabha, *n.*, 57, 167

Pāga, *coin*, 10, 16, 117, 128

Pahuraṇi, *vi.*, LVII

Pala, *m.*, 4, 108

Pana, *coin*, 10, 61, 117, 172, 200

Pandava, *race*, xxi

Paṇikā, 89

Paramāra, *dy*, xxi, xlix, l, 233

Paṣṣyita, *off.*, xxxii, 26, 31, 132,  
137, 222, 224

Patode, *vi.*, LVII

Pātra-Pāvuḷa, 90, 200

Pattamahādēvi, *Chālukya q.*,  
58, 168, 231

Pāvaka, *j.*, XLVIII, 49, 70,  
158-59, 182, 233

Pavitra, 10, 117

Pavitrada parva, 10, 117

Pāvūḷa, 10, 116

Pergade, *off.*, 17, 55, 121, 124,  
138, 218, 224

Perjuṇka, *s.a.* Hejjuṇka, *tax.*,  
10, 117

Permaḡṭi, *s.a.* Vikramāditya VI,  
*Chālukya k.*, 56, 147

Pēru, *s.a.* Hēru, *m.*, 10, 117

Pippalagaon, *vi.*, LIV

Pimpalajai, *s.a.* Pimpalaje, *do.*,  
LVII, 97, 206

Pimpalaje, *do.*, LVII

Pimpalasēdā, *s.a.* Pimpalasenda,  
*do.*, LVII, 97, 206

Pimpalasenda, *do.*, LVII, 97, 207

Pitavade, *s.a.* Patode, *do.*, LVII,  
97, 206

Poharagrāma, *do.*, xli, LVII, 89,  
200, 238

Polekēsi, *s.a.* Pulikes' I,  
*Chālukya k.*, xxxiv, 39, 146

Pommakaragṡi, *s.a.* Pommala-  
dēvi, *Raṭṭa q.* xli, 87, 89,  
197, 200

Pommalaśēvi, *do.*, xli-xlii, xlv,  
83, 193, 237



*Pon, Ponnu, coin*, 10, 22, 32, 117, 128, 139  
*Pottala, s a Hottul, vi*, LVII, 38, 144, 226  
*Prabhu, off*, 10, 20, 32, 59-60, 117, 126, 138, 169-70, 219, 225, 232, 240  
*Prasanna - Bhairava, de*, L, LXIII, 22, 128, 220  
*Prastha, m*, 3, 107  
*Pratāpachakravarti, tit*, 72, 185  
*Pulikēṣi I, Chālukya k*, XXXIV  
*Purigere*, 300, *di*, XXX.

## R

*Raibhāya, s a Arga, Vālm*, *ch* XXVIII-XXIX, XXXI, 70-71, 182-83, 234  
*Rājastūya, sacrifice*, 5, 109  
*Rājās'vara, de*, LXV, 94, 204, 239  
*Ramachandra, Seungā k* XLIV, LXV, 95, 205, 239  
*Rāmadeva, Vāj: ch*, XLVIII, 43, 151  
*Rames'varabhaṭṭa, n*, 76, 188  
*Ranarāga Chālukya k*, XXXIV, 39, 146  
*Rangabhoga*, 25, 28, 129, 131, 135, 168  
*Ranōja, Architect*, 79, 190  
*Rasayya, ch*, XLII  
*Rāshtrakūta, dy*, XVII XXI, XL, XLIII, LXI, LXIX, 2, 46, 106, 146, 155, 213  
*Ratta f*, XXXIX XL, XLIII, XLV, LXVII LXIX, 81, 86, 191, 196, 237  
*Ratta, s a Rāshtrakūta dy*, LXIX 40, 147  
*Rattas of Saundatti, f*, XIX  
*Rebbaladevi, Rebbale Vālm q*, XXVIII XXIX, L-LI LXIII, 23, 30, 32 44, 50, 130, 135, 138, 153 160, 221, 223, 225, 227 28

*Rebbēs'vara, de*, 38, 70, 144, 183, 226  
*Rebbeyanayaka, ch*, 24, 130, 221  
*Rēbhā, s a Rebbaladōvi, Vālm q* XXVIII-XXIX  
*Rēchaladōvi, fe*, 57, 167  
*Rōṇukū, de*, 101, 209  
*Revānabhaṭṭa, Rōvanārya*  
*Rōvanayya I, Vāj: ch*, XLVIII, 41 42, 149  
*Rōvaṇa, Rōvanayya, Revanayya-nāyaka, Revanayya II, do*, XLVIII, 42-43, 150 51  
*Revāṇeśa, Revāṇeśvara, de*, *or te*, XXXII, XLVIII, 43-44, 144, 152 53, 227  
*Rudrachamūpa, Rudraśāṇḍā-dhīśa, off*, XXXVI, 56, 167

## S

*Sādadanāṇḍige*, 31 136  
*Sagares'vara, te*, 4, 108, 214  
*Sagrolī, vi*, XXXIII XXXIV, LV, LX, LXIV  
*Sahasramandala, di*, XXX, L, LIII, LIV, 49, 51, 159, 161  
*Saiviem, LIX LX*  
*Sakalēs'vara, de*, LXV, 94, 204, 239  
*Sakaragavē, s a Sakhargāon, vi*, LVII, 97, 207  
*Sakhargāon, vi*, LVII  
*Sakkarage, s a Shekarga, vi*, LIV  
*Sakkarage 60, di*, 23, 129, 220  
*Sakkarage 80 do*, LII, LIV, 9, 58, 116, 168, 216, 230 31  
*Sakkarage 84, do*, 15, 122, 218  
*Sakkarage 90, do*, 55, 166  
*Sale school* LXV, 24, 59, 130, 221  
*Sāmanta Thakkura, off*, XXXI, 25 131, 222  
*Samantabhoga*, 58, 168

- Sūmantikē*, 58, 135, 168, 239  
*Sandhyamāṭha*, 9, 116  
*Sāṅgavi*, vi., Lvii, 97, 206, 239  
*Sangam*, do., xxxiii  
*Saṅkana*, off., xLiv  
*Sankarasa*, do., xxiii  
*Sapāda-lakṣha*, di., Liii  
*Saptamātrikā*, de., Lxii, 9, 116  
*Sarabhaṅga*, sage, xLiv-xLv, Lxv, 96, 100, 205, 208, 239-40  
*Saranuṇṇayaka*, n., xLiv, Lxv, 96, 206, 239  
*Sarasvatīmandapa*, Lxii, 9, 116  
*Sarbbhēs'vara*, s.a. Sarvēs'vara, de., 26, 30-31, 132, 135-36  
*Sarvādhiḷāri*, off., xLiv, 93, 204, 239  
*Sarvajña-chakravartī*, tit., 57, 59-60, 168-69, 230-31  
*Sarvalōkās'rayamandapa*, xx, 4, 108, 214  
*Sarvanamasyadagrahūra*, 72-73, 185  
*Sarvēs'vara*, te., Lx, Lxiv, 222, 224  
*Satyās'raya*, *Chālukya k.*, 5, 25, 31, 33, 39-40, 46, 109-10, 139, 146-47, 156  
*Saundattī*, ca., xix, xL  
*Sauṇu*, n., 21, 128  
*Savalakka-Vindhya*, di., xxiv, 7, 113  
*Savali*, vi., Lvii  
*Savaravallī*, s.a., *Sagrōḷi*, do., xxxii, Lv, 26, 31, 132, 136, 222, 224  
*Sāvēre*, s.a., *Savali*, do., Lvii, 97, 207  
*Sāyikabbe*, fe., xLvii, 7, 112  
*Sāyirabāda*, di., xxx, xLviii, Liii, 41, 148, 227  
*Sēnabōga*, *sēnabōva*, off., 77, 79, 188, 190  
*Sēṇpa*, s.a., *Yādava of Dēvagiri*, dy., xvii, xxiv-xxv, xxxvii-xl, xLiii-xLv, 237, 239  
*Sēṇadēs'a*, di., xxiv-xxv, 7, 113, 215  
*Sēṇa-diśāpaṭṭa*, tit., xxiv, 9, 115  
*Seṭṭigutta*, merchant, 61, 172  
*Shankana*, s.a. *Saṅkana*, off., 93, 204  
*Shāpara*, s.a. *Khapari*, vi., Lvii, 97, 207  
*Shēkarga*, vi., Liv  
*Shōdas'a-mahājāna*, 5, 9, 56, 167, 204, 216  
*Siddhanātha*, de., 94, 205  
*Siddhēs'vara*, de. or te., xxxix, xLi-xLii, Lxi, Lxiv, 70, 89, 91, 182-83, 199-201, 233, 238  
*Siddhivināyaka*, de., 4, 108  
*Siddhugi*, n., xxix, Lxviii, 68-69, 181-82, 233  
*Silāhara*, f., xxii-xxiii  
*Sinda*, do., xxiii  
*Singagāmunda-gāvunda*, off., 27, 31, 133, 137, 222  
*Singhara*, *singhagādāva*, *Singhana II. Sēṇa k.*, xxv, xLiv, Lxiv, 93, 204, 238  
*Singisetṭi*, n., 10, 117  
*Sīreya sunka*, tax., Lviii, 10, 117  
*Sīrimalige*, vi., Lvii, 59, 169, 232  
*Sīripatīnāyaka*, n., 32, 138, 224  
*Sīva*, de., xxix  
*Sīva Svayambhu*, do., 44, 153  
*Soḷasa*, m., 77, 189  
*Sollage*, do., 21, 128  
*Sōma*, *image*, 39, 47, 145, 156  
*Sōmadēva-papḍita*, n., 95, 205, 239

Sōmanātha, *de.* or *te.*, L, Lxiii,  
45, 55, 94, 164, 166, 168, 204,  
220, 231, 239

Sōmatīrtha, 51, 161

Sōmēs'vara, *de.* or *te.*, xxxii,  
Lxiii, 25, 28, 50, 135, 159,  
165, 223-24, 228

Sōmēs'vara, Sōmēs'vara I,  
*Chālukya k.*, xxi, xxiv, xxvi,  
xxxv, XLvi-XLvi, Lxii, Lxix,  
215-18

Sōmēs'vara, Sōmēs'vara II,  
*do.*, xxv-xxvi, xxix, XLvii, 69,  
182, 218, 233-34

Sōmēs'vara, Sōmēs'vara III,  
*do.*, xxvi, xxviii, xxxii,  
xxxiv-xxxvi, xlix, 229-32

Sōmēs'vara IV, *do.*, xxxviii

Sōvagūvūda, *off.*, 27, 133, 222

Sōvarasa, *n.*, 61, 172, 233

Sōvidēva, *s a.* Sōmēs'vara II,  
*Chālukya k.* 40, 147

S'ridhara, S'ridharayya, *off.*,  
xxxvi, 35, 57, 140, 167-68,  
231

S'ripati, *n.*, xli, 83, 194

S'rivatsa, *f.*, xl, Lxiv, 83, 134,  
237

S'ubhanārāyaṇa, *de.* or *te.*, Lxv,  
94, 204, 239

Suggaladevi, *Chālukya q.* xxxii,  
XLviii, 44, 152, 227

Suggāve, *s a.* Suggaon, vi, Lvii,  
15, 122

Sunkha, *tax.*, 10, 116

Sunkaverggade, *off.*, 61, 172

Suṇṇa-sōte, 59, 61, 73, 170-71,  
186

Suvarnavarīshabhadhvaṇa, *tit.*,  
xxxvii, 76, 188, 236

Svayambhu Sōmanātha, *de.*, 22,  
54-55, 58, 128, 131, 222, 229.

## T

Tadagūru, vi., Lvi, 59, 169, 232

Tadakallu, *s a.* Tadhkel, vi.,  
xxv, LV, Lxii, 9, 19-20, 116,  
126, 216, 218-19

Tadhkel, vi., xxi, xxv, XLvi, LV,  
Lix-Lx, LXii-Lxiii, Lxix

Taila, Tailapa, Tailēs'vara,  
Taila II, *Chālukya k.* L, Lxix,  
5, 40, 46, 65, 110, 147, 155,  
177, 227, 233

Tailapa, Tailapadēva, *Chālukya*  
*pr.*, xxxii-xxxiv, 26, 132, 222

Tajāra, *off.*, 59, 170

Tammabhaṭṭa, *n.*, 14, 121

Tantrad-adhishṭhāyaka, *off.*,  
58, 72, 185, 234

Tathāgata, *s a.* Buddha, 1, 105

Trailōkyamalla, *s a.* Sōmēs'-  
vara I, *Chālukya k.*, 5-7, 9,  
11, 13-15, 17, 40, 47, 110,  
112, 115, 119, 121-23, 137,  
216-18

Traipurushadēva, *de.*, Lxvi, 24,  
130, 221

Tribhuvanamalla, *s a.* Vikramā-  
ditya VI, *Chālukya k.*, 25-26,  
32, 40, 48, 52-53, 132, 137,  
148, 163, 222, 224, 227-28

Trilōchanadēva, *ascetic.*, 78, 189

Tripurāntakadēva, *de.* 90, 201

Tudigēs'vara, *de.*, or *te.*, xx,  
Lxi, 4, 108, 215

Tulāpurusha, 5, 109

Tumbēs'vara, *de.*, 4, 108, 215

## U

- Ubare, s.a. Umbari, vi., Lvii  
 Ukkuḷagāve, vi, Lvii, 61, 73,  
 171, 186, 232  
 Umbari, vi., Lvii  
 Uṃṃakēs'vara. Unhakadēva,  
 Unkēs'var, vi, xLiv, Lvii,  
 Lxv, 97, 100, 206, 208, 239-40  
*Uppayaṇada kuppa, camp.*,  
 58, 168  
 Utama, *Vahni ch*, xxvii-xxviii,  
 Li, 49, 65, 159, 177, 233.

## V

- Vāgēs'varapandita, ascetic, Lx,  
 10, 116, 216  
 Vahni, f, xxvi-xxvii, xLviii,  
 Lxiii, Lxix, 49, 65, 159, 177,  
 221, 228, 233, 236  
 Vais'ya, community, xxix, Lxvii  
 Vaj, f, xxii, xxxii, xxxv, xLvi,  
 xLviii, Lxix, 6, 9, 19, 41-43,  
 110, 114-15, 126, 146, 151,  
 160, 162, 227  
 Vaḷadēvi, de, 44, 72, 153, 185  
 Vaḷagāve, s.a. Wilegaon, vi.,  
 Lvii, 77, 189  
 Vathjarā, s.a. Mānjara, vi., xLix,  
 63, 175, 233  
 Vamtagūru, vi., xLi, Lvii, 90,  
 200, 238  
 Varadstaṭa, Varāṭa. s.a. Varhad,  
 co., xxv

- Varāha, seal., xxxiv, 39, 146  
 Varāhāvātāra, xLii  
 Varāla, s.a. Varhad. co., xxv,  
 7, 113  
 Varhad, region, xxv  
 Vasishṭha, sage, 6, 111  
 Vatsa, s.a. Śrīvatsa, f., xxxix  
 Vengi, co., 6, 110, 215  
 Vennamayya, off., 59-60, 74,  
 170-71, 186, 232, 236  
 Vīdarbha, region, xxv  
 Vidyāsana, Vidyāsthāna, Lxvi,  
 3, 107  
 Vikramāditya, Vikramānka, s.a.  
 Vikramāditya V, *Chālukya k*  
 5, 40, 110, 156  
 Vikramachakrēś'vara, Vikramā-  
 ditya, Vikramaṇṇipa, Vikramā-  
 ditya VI, *Chālukya k.*, xxiii,  
 xxv, xxviii-xxix, xxxi-xxxvi,  
 xLviii-xLix, Lxiv, 40, 46-48,  
 56-57, 147-48, 157, 167, 219,  
 222, 224-25, 227-28  
 Vikramāṅkadēvacharitam,  
 wk., xxii  
 Vikramārka, *Raṭṭa ch.*, xL,  
 xLv, 81, 191-92, 237  
 Vimb'adgīrmas'ata, di., xxix,  
 Liu, 68, 181  
 Vīmā, aka, te., Lxv, 94, 204, 239  
 Vīṃgavalli, xLii  
 Vīndhya, xxiv, 215  
 Vīndhyādhipa, Vīndhyopati, tit.,  
 xxiv, 7, 9, 113, 115

- Vindhya lakh and a quarter,  
*dt.*, xxiv
- Vīracārṇyaṇa, *de.*, xx, 4, 108,  
 215
- Viś'a, s. a. Vais'aya, *community*,  
 68, 181
- Vīsa, *coin*, 30, 61, 136, 172
- Viś'vāra, s. a. Viś'vāvara,  
*de.*, 93, 204
- Vishaya, *dt.*, Lii
- Viś'vā'vara, *de.*, Lxiv, 238
- Vishṇudēva, *n.*, 60, 170, 232
- Vishṇuvardhana Vijayāditya,  
*Chālukya k.*, xxxiv, 39, 146.

## W

- Wilegaon, *vi.*, Lvii.

## Y

- Yādava, Yādava of Dēvagiri,  
*dy.*, xvii, xxiv. xxxviii-xxxix,  
 237
- Yādava-rājya-sahasrūchhāra,  
*tit.*, xxxix, 87, 198, 237
- Yadu, *race.*, 2, 106
- Yēragi, *vi.*, xxxi, xxxv-xxxvi,  
 lvi, Lxv
- Yereyamarasa, s. a. Ereyamarasa,  
*ch.*, xxxvi
- Yerga, s. a. Arga, *Vahni ch.*,  
 xxxi, 70, 183
- Yerga, *dt.*, xxxi
- Yokkapayya, s. a. Okkarasa,  
*off.*, xxxii, xxxiv, Lxiv, 26,  
 132, 222.